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THE MIGHTY WORKER.

INTERNATIONAL

SUNDAY SCHOOL COMMENTARY.

VOLUME FOUR.

Lessons in Mark.

JULY 1874, TO JANUARY, 1875.

TEXT OF THE LESSONS

BOTH IN THE COMMON VERSION AND IN THE REVISED VERSION OF THE AMERICAN BIBLE UNION.

WITH NOTES PREPARED EXPRESSLY FOR THE USE OF SUNDAY SCHOOL TEACHERS AND BIBLE CLASSES.

BY

GEO. W. CLARK, D. D.,

Author of "English Harmony of the Gospels," "Notes on Matthew," etc.

"If any one desires to know an evangelical fact, not only in its main features and grand results, but also in its most minute and more graphic delineation, he must betake himself to Mark."—DA COSTA.

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THE NEXT BOOK OF THE SERIES.

HEROES AND JUDGES,

FROM THE LAWGIVER TO THE KINGS.

INTERNATIONAL SUNDAY-SCHOOL COMMENTARY, VOLUME 5, JANUARY TO JULY, 1875.

Sacred Text of the Lessons Revised by
REV. H. B. HACKETT, D. D., and REV. GEO. W. BLISS, D. D.

WITH NOTES PREPARED EXPRESSLY TO MEET THE WANTS OF THE SUNDAY SCHOOL TEACHER, EMBRACING COMMENTARY, BIBLE DICTIONARY, AND SPIRITUAL INSTRUCTION.

BY REV. FRANKLIN JOHNSON, D. D.,

AUTHOR OF NOTES IN VOLUMES SECOND AND THIRD, LESSONS IN MATTHEW, AND MOSES AND ISRAEL.

(To be issued by December first, 1874).

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INTRODUCTORY.

THIS VOLUME, like those that have preceded it, has been prepared with special reference to the wants of teachers and advanced scholars in Sunday-schools. Its notes are intended to furnish the latest results of exegetical and textual criticism and recent discovery; to explain the meaning of words, idioms, and phrases of the original; to exhibit the drift and object of the discourse or narrative in each particular place; to describe the places, persons, and customs as they occur in the text; and to enforce the whole with practical lessons on the way of salvation and the duties of the Christian life. The aim has also been to strike a mean between brevity and prolixity, and at the same time give the aid needed by teachers of ordinary intelligence.

THE INTERNATIONAL SERIES OF LESSONS, which is given and commented upon in this volume, embraces about one-third of the Gospel of Mark, and presents a very good view of the mighty deeds of Jesus, as recorded by this Evangelist. The historical links between the lessons are also briefly noted. It is to be hoped that this will be preparatory to a fuller study of this most important Gospel which has been most sadly neglected by both popular and critical students of the Bible.

THE SCRIPTURE TEXT has been given in both the Common and the Revised Versions. Many who use the former wish to consult the latter, and those who prefer the latter often desire to compare with it the former. The paragraph form is used in both, as best adapted to give the connection of thought and a quick and intelligent view of a passage. The whole of Mark in the Revised Version is, however, given at the end of the volume, which will facilitate reference to the connection and context of the Lessons, and to the incidents narrated between them. The comments are upon the Revised Version; those upon the Common Version have already been given to the public in the author's "Notes on Mark." A certain similarity and sameness of exposition necessarily exist in the two volumes; yet there will be found in the two a certain diversity and independence. The Revised Version of the whole Gospel by Mark, is printed at the close of the book.

THE HARMONY OF THE FOUR EVANGELISTS should receive special attention, since the Gospel of Mark is eminently suited as a basis of Gospel harmony and as an introduction to the regular and systematic study of the New Testament. There is a certain simplicity and naturalness about its structure, a regularity without seeming effort in its narrative, a vividness and detail in its descriptions, and wherever it narrates the same events as other Gospels, a gratifying fullness in giving the deeds of Christ. The study of Gospel harmony would lose a great portion of its interest if the Gospel of Mark were blotted out of existence. Frequent reference has therefore been made to the "English Harmony of the Four Gospels" by the author. A little additional effort and study may be necessary, but no one who undertakes the task will regret it, in view of the pleasure and profit obtained therefrom.

With these introductory remarks, the volume is sent on its mission, with the prayer that it may accomplish something for Christ's cause and glory. It is fitting, however, to add a few things respecting the writer of this Gospel and the Gospel itself.

THE SECOND GOSPEL has been universally ascribed to MARK, as its author, whom ancient Christian writers with one consent declare to have been "the interpreter of Peter." He was probably the "John whose surname was Mark," mentioned in Acts 12: 12, 25, the former being his Jewish, and the latter his Roman name; the son of Mary, a Christian matron and Jewish proprietress, residing at Jerusalem, Acts 12: 12; and "a cousin of Barnabas," for so Col. 4: 10 should be translated. Some without sufficient reasons have supposed two Marks, one the companion of Paul, the other of Peter; while Da Costa even thought to indentify the Evangelist with the "devout soldier" sent by Cornelius to Peter, Acts 10: 7.

Mark appears to have been converted to Christianity through the instrumentality of Peter, who styles him "My son" (1 Pet. 5: 13); but whether this occurred before or after the resurrection of Jesus, is wholly unknown. A tradition reports Mark as one of the seventy, who took offense at our Lord's hard saying (John 6: 60-66), but this is unsupported and contrary to another tradition, that he was neither a hearer nor a follower of our Lord. More probable is the opinion that he was the young man who followed, and then fled from the betrayed Master, and who is alone mentioned by Mark, and with great minuteness (Mark 14: 51). But however this may be, he became an assistant and companion of Paul and Barnabas in their first missionary journey (Acts 13: 5), but left them at Pamphylia and returned to Jerusalem. He thus became a cause of variance and separation, on their second journey, Acts 15: 36-40. Barnabas accordingly took Mark with him to Cyprus. Mark, however, recovered the confidence of Paul, and was with him in his first imprisonment at Rome, Col. 4: 10; Philem. 24. After this he was with Peter at Babylon, 2 Pet. 5: 13. Still later he seems to have been with Timothy at Ephesus, 2 Tim. 4: 11. Beyond this point the scriptures are silent concerning him.

Tradition, however, brings Mark with Peter to Rome; but this apparently rests upon a misunderstanding of 1 Pet. 5: 13, Babylon being wrongly taken as the typical name of Rome (*Eusebius, Eccle. Hist.* ii. 15; vi. 14). Thence he is said to have gone to Alexandria, where he became pastor of the church, and where he is said to have suffered martyrdom. Much better supported, however, and much more probable, is that tradition which affirms that Mark wrote his Gospel under the direction of Peter. There is much evidence of this in the Gospel itself, which relates events with the details and vividness of an eye-witness.

THE TIME when Mark wrote his Gospel can not be positively determined. Ecclesiastical tradition is contradictory and untrustworthy. Irenæus says it was written after the death of Peter and Paul; but according to Papias, and Clement of Alexandria, it was written during Peter's lifetime. Later ancient authorities put its date much earlier, as early as A. D. 40 or 43, but without evidence or probability. There is nothing in the New Testament to decide the question. It must have been written before the destruction of Jerusalem, A. D. 70, otherwise so remarkable a fulfillment of our Lord's prediction in the thirteenth chapter would have been noticed. On the other hand, the mention of Mark in Col. 4: 10, as a cousin of Barnabas, as if that were his highest distinction, would indicate that his Gospel was not then published, about A. D. 62, the time when that epistle was written. Mark at this time was with Paul at Rome, Col. 4: 10; Philemon 24. Somewhat later he was with Peter at Babylon, 1 Pet. 5: 13. There he may have composed his Gospel, or having written it previously, he may have submitted it to Peter for his inspection and approval. When Paul wrote his second epistle to Timothy, during his second imprisonment at Rome, about A. D. 67 or 68, Mark appears to have been in Asia Minor, 2 Tim. 4: 11. From all this, we may conclude

that the most probable time of the writing of this Gospel, or at least of its publication, was between A. D 62 and 68.

THE PLACE is even more uncertain than the time. There is nothing in the Bible to indicate it. The mention of Mark with Peter at Babylon (1 Pet. 5 : 13) gives but the slightest foundation for suggesting that it might have been composed there. Clement of Alexandria, Eusebius, Jerome, etc., mention Rome as the place; but earlier writers, such as Papias and Irenæus, do not speak of it. As for Peter, it is not probable that he was at Rome before the last year of his life. Chrysostom mentions Alexandria, but this is not confirmed by other testimony. Some would combine these views, supposing it published in both cities. Its Latinisms show that Mark understood something of Latin, but prove nothing regarding the place of composition. At most they only strengthen the very common opinion, that the Gospel was written for Gentile, including Roman, readers. The place of writing we must leave where we found it, uncertain.

MARK WROTE SPECIALLY FOR GENTILE CHRISTIANS. His design was principally to narrate the official life of Jesus Christ, the Son of God. Hence the beginning and the end of the Gospel are brief and summary. He omits the genealogy and all accounts of the early years of both John and Jesus to which Gentiles would attach less importance than would the Jews. He quotes little from the Old Testament, and makes but few references to the Prophets, because of less interest to Gentiles. He does not even use the word Law, and makes no effort, like Matthew in the "Sermon on the Mount," to show the relation of Jesus to the old dispensation.

Mark also makes geographical and personal explanations, describes Jewish customs, and translates Hebrew or Aramean expressions, all of which would be necessary for a Gentile but not for a Jew.

THE ARRANGEMENT OF MARK is natural and easy, giving graphic sketches of Christ's mighty deeds, conflicts, and victories. The principal divisions are as follows:

1. The ministry of John the Baptist; the baptism and temptation of Jesus, ch. 1 : 1–13.

2. Christ's early Galilean ministry, from the imprisonment of John to the appointment of the Twelve. A time of growing popularity, and also of growing opposition, culminating in an organized movement, ch. 1 : 14; to 3 : 12.

3. Galilean ministry, from the appointment of the Apostles to Christ's departure for the country of Tyre and Sidon. A period of great Pharisaic malignity, marked on the part of Jesus by a change to parabolic instruction; also of great miracles, and great activity of Christ and the Apostles. The relation of Jesus to his relatives, to malignant and blasphemous Pharisees, to unbelieving countrymen, and to Herod Antipas, is brought to view, ch. 3 : 13; to 7 : 22.

4. Christ's visit to the Gentile world, ch. 7 : 24–30.

5. Christ's ministry in Decapolis and northern Galilee. The transfiguration, ch. 7 : 31; to 9 : 29.

6. Later ministry in Galilee, ch. 9 : 30–50.

7. Last journey from Galilee through Perea to Jerusalem, ch. 10 : 1–52.

8. Closing scenes of Christ's public ministry at Jerusalem, chs. 11, 12, 13.

9. The sufferings and death of Jesus, chs. 14, 15.

10. Resurrection and ascension, ch. 16.

SOMERVILLE, N. J., *May*, 1874.

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GOSPEL ACCORDING TO MARK.

LESSON I, JULY 5, 1874.

THE BEGINNING OF THE GOSPEL. CHAP. 1: 1–11.

THE COMMON VERSION.	THE REVISED VERSION.
THE beginning of the gospel of Jesus Christ, the Son of God;	THE beginning of the good news of Jesus Christ, Son of God,

The ministry of John the Baptist; the baptism of Jesus.—Parallel passages: Matt. 1: 1–17; Luke 3: 1–23. See Author's "English Harmony of the Gospels; §§ 19, 20. Whenever a Harmony is referred to in this volume the one just named is meant.

We begin to-day a six months' study of the Gospel, according to Mark. No Gospel is better suited for beginning the study of the life of Christ. The events are related in their natural and, with two or three exceptions, in their chronological order. The leading facts of Christ's history are brought vividly to view. Mark exceeds all the other Evangelists in his minute and life-like delineations, giving the *deeds* of Christ, presenting him as the MIGHTY WORKER. His Gospel consists of a series of *life sketches;* and although we cannot accomplish the whole in six months, we hope to get a good and clear view of Jesus as presented in his Gospel.

1. **The beginning**; introduces the ministry of John as the forerunner of Christ. To separate this verse from the two following, with which it is closely connected, and make it the title of the whole book, is unnatural and arbitrary.

The good news, for so the word *Gospel* means; the glad tidings of a Savior and of his salvation. Compare Rom. 1: 3. This *began* to be proclaimed by John. Compare Luke 16: 16.

Jesus. The personal name of our Lord, the Greek form of Joshua, meaning *Jehovah his help* or *Savior*, and given him by command of the angel, because he should "save his people from their sins." Matt. 1: 21.

Christ. His official name, meaning *anointed*, corresponding to the Hebrew Messiah. Ps. 2: 2; Dan. 9: 24, 25; John 1: 41; 4: 25. He was the Anointed Prophet, Priest, and King of Spiritual Israel, of the kingdom of God.

Son of God; or *God's Son*, the article being omitted in the original. Brevity was often studied in titles. Matthew (ch. 1: 1), who wrote for Jewish Christians, introduces Christ as Son of David in his relation to Israel; but Mark, who wrote for Gentile believers, presents him at once as Son of God, in the highest sense, divine, partaker of the Godhead, and hence possessed of divine power. The Jew needed to be convinced that Jesus was the Messiah foretold by the prophets; the Gentile that he was possessed of divinity, an Almighty Savior, before whom all the pretended divinities of heathendom were evidently spurious. Hence, while Matthew especially gives the fulfillment of prophecies and the words of Jesus, Mark dwells particularly on the acts and power of Jesus.

"Jesus Christ is not the only person who is called the Son of God in the Scriptures. Angels (Job 1: 6; 28: 7) kings and rulers (2 Sam. 7: 14; Ps. 82: 6), the righteous and their families (Gen. 6: 2,4) and especially believers in Jesus (1 John, 4: 2), are all so called to express their high rank or relation and resemblance to the Most High. But Christ calls himself and is called by the sacred writers not *a* son of God, but THE *Son of God*, (John 1: 34; 11: 4), and what is, if possible, still more distinctive and complete THE SON. (The absence of the article in some cases can be easily explained grammatically. G. W. C.). In most of the passages in which the title is applied to others it occurs in the plural number, or, if in the singular number, without the article, as when God says to Solomon, 'I will be his father, and he shall be my son,' 2 Sam. 7: 14. The passages in which magistrates and angels are called sons of God, are not only plural and indefinite, but they are found only in such poetical books as Job and the Psalms, and are manifestly the language of poetry. Moreover these, and also those in which the title is applied to Adam (Luke 3: 38) and Solomon are solitary passages, not only peculiar

THE COMMON VERSION.	THE REVISED VERSION.
2 as it is written in the prophets, Behold I send my messenger before thy face, which shall pre-	as it is written in Isaiah the prophet: Behold, I send forth my messenger before thy face,
3 pare thy way before thee; the voice of one crying in the wilderness, Prepare ye the way of the Lord; make his paths	who shall prepare thy way; the voice of one crying in the wilderness, Prepare the way of the Lord, make straight his
4 straight. John did baptize in	paths. John came immersing in

to certain writers, but occurring only once or twice in those writers. Christ, on the other hand, calls himself the Son of God, or the Son, habitually in the Gospel of John, and is frequently called by this distinctive name in all the writers, historical, doctrinal and poetical, in the New Testament. Furthermore, these casual applications of the titles to men and angels in the Old Testament, are often alluded to in the New as justifying and *foreshadowing* the appropriation of the name as the proper prerogative of him who was the King of kings and the Lord of men and angels. The occasional use of the titles "son of man" and "Son of God," in a subordinate sense in the Old Testament, therefore, so far from militating against their appropriation in a peculiar and far higher sense in the New, was, in fact, only the *preparation of suitable language* to express that high peculiarity—only the type and prophecy of the coming of him who *was* truly and emphatically THE SON OF MAN and THE SON OF GOD, and so was a fit Mediator between God and man, even the God-man Christ Jesus."—DR. W. S. TYLER, Amherst College, in *Bibliotheca Sacra*, Oct., 1865, p. 621.

2. **As it is written.** Mark did not ignore the old dispensation and the Old Testament Scriptures, though he wrote for Gentiles. He intimates the fulfillment of an ancient prophecy, and the quotation is itself a brief description of John's ministry as the forerunner of Christ. The first three verses of this chapter may be regarded as a superscription of John's ministry.

In Isaiah, the Prophet. Isa. 40 : 3. So the majority of the best manuscripts and versions read, the name of the principal prophet quoted being mentioned alone, although there is a quotation from Malachi also (3 : 1), which however is really but a development of that of Isaiah. Compare Matt. 27 : 9, and note in Author's "Notes on Matthew."

Behold, introduces something wonderful and unexpected. The sense of Malachi (3 : 1) is given, not the exact language.

My messenger. The Greek word commonly translated *angel*, is here used in its primary and wider sense. John was the messenger of God who was to prepare the way for the Messenger or Angel of the Covenant,—the forerunner of the Messiah.

Before thy face. Immediately before thee.

Prepare thy way. Fully make ready for thy advent.

3. The prediction of Isaiah is also applied to John by Matthew (3 : 3), and Luke 3 : 4. John also applied it to himself, John 1 : 23. We have thus an authoritative exposition of its meaning and application.

The voice of one crying. The voice of a crier, or a herald, exciting attention, but comparatively of short duration. And so was John's ministry.

Wilderness; denotes an uninclosed, untilled, and thinly inhabited district. The word was applied to mountainous regions, to districts fitted only for pasture, and to tracts of country remote from towns and sparsely settled.

Prepare, by levelling and straightening the roads, as was customary before Oriental monarchs on their journeys and marches. A different Greek verb is used here from that in the preceding verse. The custom still prevails in the East. The prophecy, which is quoted according to its sense, points to the ministry of John as preparatory, and to him as the precursor of Christ. He went before, rebuking the proud, exposing hypocrites, calling men to repentance, directing their minds to the Messiah, and making ready a people prepared for the Lord, Luke 1 : 16, 17.

John; means "one whom Jehovah hath graciously given." His name had doubtless reference to his gracious mission. Luke (ch. 1) as an historian gives an account of his birth. His parents were both of the priestly race. He was born in the south of Judea, some suppose

THE COMMON VERSION.	THE REVISED VERSION.
the wilderness, and preach the baptism of repentance for the	the wilderness, and preaching the immersion of repentance un-
5 remission of sins. And there	to remission of sins. And there

Hebron, others Jutta, and lived a Nazarite (Luke 1 : 15; Num. 6 : 1–3) in that wild and thinly settled region, till he began his ministry, Luke 1 : 80. He commenced his ministry in the fifteenth year of Tiberius Cæsar, which was the 779th year of Rome or A. D. 26, probably in the spring or summer. In the autumn commenced a Sabbatical year, the year of our Savior's baptism and the beginning of his ministry, as well as of a good portion of John's ministry. Mark like Matthew introduces John abruptly, as one demanding notice, only in his official work as the Forerunner of Jesus.

John came immersing. So all lexicographers of any note.

Dr. John A. Broadus in his recent "*Immersion Essential to Christian Baptism*," says of the Greek word here used: "I will consult the three most recent standard lexicons, one of classical and two of New Testament Greek which are acknowledged by all scholars as scholarly, scientific, and eminently authoritative. They are first, Liddell and Scott's Lexicon of the Greek Language in general, the sixth edition, revised and greatly augmented, and published last year by two scholars of the Church of England; second, Grimm's edition of Wilke's Lexicon of New Testament Greek, published four years ago in Germany, and now in process of translation by a Congregationalist scholar in this country; third, Cremer's Biblico-Theological Lexicon of New Testament Greek, published six years ago in Germany, and recently translated in England.

Liddell and Scott say, *baptizo*, 'to put in or under water.' And they go on to explain various secondary and metaphorical uses as derived from this, *e. g.* to *sink* a ship, a man *soaked* in wine, *over head and ears* in debt, *drowned* with questions. They do not recognize or hint at any other meaning.

Grimm's Wilke translates it, (1) 'immerse, submerge;'—then (2) 'to wash or bathe by immersing or submerging'—which he says is the meaning in Mark vii. 4, and in the cases of Naaman and Judith;—(3) figuratively, 'to overwhelm,' as with debts, misfortunes, etc. So much he gives as to the *general* use of the word. In the New Testament rite, he says it denotes 'an immersion in water, intended as a sign of sins washed away, and received by those who wished to be admitted to the benefits of the Messianic reign.' No hint of its meaning anything else.

Cremer gives as the general meaning 'immerse, submerge;' and says that in the peculiar New Testament and Christian use, the word 'denotes immersion, submersion for a religious purpose.'" So also the recent valuable lexicon of Greek usage in the Roman and Byzantine periods, from B. C. 140 to A. D. 1000 by Professor Sophocles of Harvard College, who is a Greek, long resident in the United States. He defines *baptizo* to mean to *dip*, *immerse*, sink, with various metaphorical uses growing directly out of this primary sense. In regard to the religious ordinance he adds: "There is no evidence that Luke and Paul, and the other writers of the New Testament, put upon this verb meanings not recognized by the Greeks."

For a discussion of the word and subject see Dr. Conant's Baptizein, Carson on Baptism, and kindred works. Also Dr. Johnson's Commentary on Matthew; compare Author's "Notes on Matthew" and "Notes on Mark."

In the wilderness; of Judea (Matt. 3 : 1), the eastern portion of Judah; here in the neighborhood of the Jordan north of the Dead Sea. "Immersing in the wilderness" is explained in the next verse, "In the river Jordan," which flowed through the wilderness.

Preaching. Proclaiming, announcing publicly; not in set discourses, but in brief messages to the people wherever he found them.

Immersion of repentance; implying, enjoining, and symbolizing repentance. John's ministry consisted of preaching and baptizing, Matt. 3 : 2–6. He preached repentance as a condition of baptism, and baptism was a symbol of the thorough change of mind denoted by repentance. Since he instituted a new rite which was the distinguishing feature of his ministry, he was called *The Baptist* (Matt. 3 : 1), and his preaching was specially designated as that of baptism; and as his baptism *implied, enjoined, and symbolized* repentance, it was styled the baptism of repentance.

Unto remission of sins. Unto the forgiveness of sins. Baptism had respect to forgiveness

THE COMMON VERSION.

went out unto him all the land of Judæa, and they of Jerusalem; and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and

THE REVISED VERSION.

went out to him all the country of Judæa, and all they of Jerusalem; and they were immersed by him in the river Jordan, confessing their sins.

And John was clothed with camel's hair, and with a leathern girdle about his loins, and

as connected with repentance. This forgiveness was through him who was to come, whom the ministry of John was ushering in and proclaiming. This verse states how the Gospel of Jesus Christ began in fulfillment of prophecy by the ministry of John.

5. The immediate result of John's ministry.

All the country of Judea. The country south of Samaria between the Mediterranean and the Jordan. The country is put for its inhabitants. There was a general coming of the people from all parts of Judea.

All they of Jerusalem, or *all the Jerusalemites,* according to the best manuscripts. The people of Jerusalem, as the inhabitants of the capital and holy city, are made prominent. Mark vividly presents, in his concise and popular style, the general coming of the people to John's baptism. We use similar language, as "everybody is there," meaning a large gathering, or a general coming together. Multitudes came from all parts of the country, and even multitudes from Jerusalem. That Jerusalem was greatly moved is evident not only from this declaration, but from the fact that priests and Levites were sent to him from there (John 1 : 19), and Pharisees and Sadducees came to his baptism, Matt. 3 : 7. Compare John 5 : 35.

And were immersed. All before *baptized* in the Common Version should be omitted. The people who generally came were baptized. The Pharisees and Sadducees were exceptions, Matt. 3 : 7–9; 21 : 25, 26.

In the river Jordan. The Jordan, which means "the descender," well merits its name by passing down an inclined plain, from its several sources in the north to the Dead Sea, broken by a series of rapids. Thus from lake el-Huleh, south to the sea of Galilee, the distance is only nine miles, yet the fall of the river is about 600 feet; and from the Sea of Galilee to the Dead Sea, a distance of sixty miles, the fall is about 650 feet. In a circuitous route of two hundred miles it rushes over no less than twenty-seven rapids, besides many more of lesser magnitude. Its width varies at different points from seventy-five to two hundred feet, and its depth from three to twelve feet. John was now baptizing in the Jordan, probably at the ford near Jericho, a little north of the Dead Sea. See on verse 9.

Confessing their sins. Fully confessing, etc., which was one of the best tokens of repentance. Their professed penitence, therefore, was not an empty thing. Their baptism could well be called "the baptism of repentance." Confession, too, is a condition of forgiveness. Prov. 28 : 13; 1 John 1 : 9.

6. Mark proceeds to speak of John in respect to his costume and food, both pointing to him as Christ's forerunner, coming in the spirit and power of Elijah.

Clothed with camel's hair; that is, with coarse cloth woven from the long shaggy hair of the camel, which was shed every year. Mantles made of this cloth are very common among Arabs of the desert and the shepherds of Palestine.

A leathern girdle. A *girdle* was a regular part of the dress, used in binding the garments, which were loose and flowing, around the loins (Luke 12 : 35), and were of linen, silk, and even of silver or gold. A *leathern* one was very ordinary, and indicates the austerity of John. From Zech. 13 : 4, it would seem that it was common for prophets to wear a coarse outer garment. In 2 Kings 1 : 8, Elijah is described as "a hairy man" (probably referring to his dress, of coarse camel's hair), "and girt with a girdle of leather about his loins." His dress corresponded with his character as a reformer and a stern preacher of repentance to the ten tribes of the kingdom of Israel. Thus in dress, as in his preaching, John was like Elijah. In his *residence* also, for Elijah was of the wild and partially civilized Gilead, and his solitary life was passed in the wilderness, except when his prophetic mission called him elsewhere.

THE COMMON VERSION.	THE REVISED VERSION.
he did eat locusts and wild 7 honey. And [he] preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy 8 to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Spirit.	ate locusts and wild honey. And he preached, saying: There comes after me he that is mightier than I, the latchet of whose sandals I am not worthy to stoop down and loose. I indeed immersed you in water; but he will immerse you in the Holy Spirit.

Locusts; voracious, winged insects, resembling the grasshopper; *clean* to the Jew, and might be used for food, Lev. 11 : 22. They were used for food by the poorer classes, as is still the case in all Eastern countries where they are found.

Wild honey. Not the *honey dew* or gum which flows from certain trees in Arabia, but the honey made by bees, often found in rocks and in hollow trees, Lev. 20 : 24; Deut. 32 : 13; Ps 81. :16; 1 Sam 14 : 26. It is still found and gathered where John sojourned and came preaching. His simple diet was that of the poorer classes, and his abstemiousness resembled that of Elijah, Matt. 11 : 14, 18.

7. This verse gives us what John preached with special reference to him who was to come. Matthew and Luke relate more fully what John said; but Mark, true to himself, speaks of what John *did*, and just enough of what he said to show that, in his preaching also, the good news of Jesus Christ began to be proclaimed. As gospel baptism began in John, so also did gospel preaching.

And he preached; not all of his preaching, nor a summary of it, though all was preparatory to the coming of Christ; but that particular part which referred especially to him, the good news of whose coming and kingdom he was proclaiming.

There comes. In announcing the immediate coming of the Messiah he contrasts him with himself. This language he doubtless uttered on several occasions, which is sufficient to account for the variations of the evangelists.

He that is mightier than I; *or the one mightier.* John was more than a prophet; none greater had yet arisen (Matt. 11 : 9–11), yet he declares his inferiority to the one he came to herald.

The latchet. *The strap* which fastened the sandal to the foot.

Sandals. They were coverings of the bottom of the feet. On entering a house the sandals were taken off and laid away by the lowest servant, in order that the feet might be washed. Hence the loosing or carrying the sandals became proverbial to express the humblest service.

To stoop down. The vivid and minute picturing peculiar to Mark. True to himself, Mark seizes that expression of John which is most vivid with action. The meanest slave might unloose the sandals of his master; but he was unworthy to even *stoop down* to do it for him that was coming after him. But he had aroused the Jewish nation to come to his baptism. How great, then, the Messiah! Christ was greater in his person (John 10 : 30), in his authority (John 5 : 27), and in power, John 10 : 41; Matt. 28 : 18.

8. John contrasts his baptism in water with that of Christ in the Holy Spirit. As there is an infinite distance between matter, and the living, personal Spirit of God, so there would be a corresponding difference between the Messiah and his forerunner.

In water—In the Holy Spirit. In both instances, the preposition *en* (in)being used as in verse 5, "in the river Jordan." The primary and common signification of the preposition ought to be retained, unless it can be shown to be inappropriate. "I presume that scarcely any one will deny that our version weakens the force of John's words by translating '*with* water, *with* the Holy Ghost,' instead of *in* water, *in* the Holy Ghost.' One of the most accurate of recent commentators (Meyer), for instance, in his remark on this verse, says that the preposition here 'is to be understood in accordance with the idea of baptism, that is immersion,

THE COMMON VERSION.	THE REVISED VERSION.
9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was	And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was

not as expressing the instrument *with which*, but as meaning "in," and expressing the element in which the immersion takes place.'"—REV. ALEXANDER MACLAREN, *Sermons*, vol. 2, p. 233 ff. The baptism in the Holy Spirit was that which Christ was to administer. It is not to be referred to the common influences of the Spirit, which is peculiarly the Spirit's work; but rather to the sending of the Spirit on the day of Pentecost, which was peculiarly Christ's work, John 16 : 7. Our Savior himself evidently pointed to the Pentecostal season, when he said (Acts 1 : 5), "For John truly baptized in water, but ye shall be baptized in the Holy Spirit not many days hence." And Peter looked back to it as the baptism in the Spirit, when he visited Cornelius: "And as I began to speak the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord, how he said, John indeed baptized in water," etc. Acts 11 : 16; see 10 : 44–46. Add to this, that Paul, in speaking of spiritual gifts, says, "For by one Spirit we were (not "are") all baptized into one body," and it would seem that the baptism in the Holy Spirit, in its widest application must be referred and limited to the miraculous influences of the Spirit, communicated on the day of Pentecost and at other seasons. That it could not refer to the common influences of the Spirit seems evident also from the fact that Jesus, at his ascension, spoke of the baptism in the Spirit as future, yet he had, previous to this, breathed upon his disciples, saying, "Receive ye the Holy Spirit," John 20 : 22.

The outpouring of the Spirit on the day of Pentecost was in the fullest sense a baptism. Their souls were penetrated and encompassed on every side by the Spirit, and their bodies by the symbols of the Spirit, which filled all the house. Thus Cyril of Jerusalem, in the fourth century, says, "For as he, who sinks down in the waters and is baptized, is surrounded on all sides by the waters, so also they were completely baptized by the Spirit." Compare on Matt., ch. 3 : 11.

Mark omits "and fire," given by Matthew and Luke. But as fire was symbolic of the power of the Spirit, the whole idea is comprehended in the concise expression given by Mark, *in the Holy Spirit*, as also in the prophetic declaration of Jesus just before his ascension, Acts 1 : 5; see Author's "Notes on Matthew," ch. 3 : 11.

9. **In those days**; when John was preaching and baptizing in the Jordan. He had probably been exercising his ministry about six months. From Luke 3 : 21, it appears that this occurred after the multitudes from Judea and around about Jordan were baptized. The exact time of his baptism is unknown. Tradition very generally places it in the winter. The Basilideans, an ancient sect, who made the baptism of Christ an epoch of the highest importance, fixed it on Jan. 6 or 10. If John commenced his ministry in the spring, as is probable, and Jesus was baptized about six months after, then it occurred in the autumn. It may have been late in the autumn, A. D. 26.

Nazareth. A small city in Lower Galilee, about seventy miles north of Jerusalem, and nearly half-way from the Jordan to the Mediterranean. It was situated on the side of a hill (Luke 4 : 39), not in good repute (John 1 : 46), and mentioned neither in the Old Testament nor by Josephus. It was the residence of Joseph and Mary before the birth of Jesus (Luke 1 : 26, 27), and again after their return from Egypt (Matt. 2 : 23; Luke 2 : 39, 51), and from this verse appears to have continued the residence of Jesus until his baptism. Modern Nazareth is one of the better class of Eastern villages, having a population of about 3,000, mostly Latin and Greek Christians. The name *Nazareth* means *a branch*, suggestive of the Branch of prophecy (Isa. 11 : 1; Zech. 3 : 8; 6 : 12), who, for twenty-seven years or more, made it his residence

Galilee, meaning a *ring* or a *circle*, was probably first given to a small "circuit" among the mountains of Naphtali (Josh. 20 : 7), where were situated the twenty towns given by Solomon to Hiram, king of Tyre, 1 Kings 9 : 11. The name may have contained originally an allusion to one or more of the circular plains of those mountains. It came afterward to be applied to the whole northern portion of Palestine north of Samaria, and which, according to Josephus, was very populous, containing no less than two hundred and forty towns and villages.

THE COMMON VERSION.	THE REVISED VERSION.
baptized of John in Jordan.	immersed by John in the Jordan.
10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon	And straightway coming up out of the water, he saw the heavens parted, and the Spirit as a dove descending upon
11 him; and there came a voice from heaven, *saying*, Thou art	him. And there came a voice out of heaven: Thou art

And was immersed. Jesus was about thirty years old (Luke 3 : 23), the age at which the Levites began their ministry, and the rabbis their teaching. In receiving baptism at the hands of John he not only gave his approval to his ministry and baptism, but also identified himself with his people as their Exemplar, Elder Brother, and Head. Having taken upon himself the form of a servant, and being made in the likeness of men, he commenced his public ministry by placing himself on a level with man, and receiving the baptism of repentance, and thereby the public testimony of his Father's approval.

As Jesus had nothing for which to exercise repentance, his baptism pointed to the vicarious nature of his work. It prefigured not merely his death, burial, and resurrection, Luke 12 : 50; but also his death to the sins of the people laid upon him, and his life to the righteousness of all who should accept of his atonement. It prefigured sin, as it were, receiving its death and burial with him, and holiness its resurrection and life with him; that thus his people should die with him, be quickened, and rise with him. Col. 2 : 12, 13; Eph. 2 : 5; Rom. 6 : 3, 4, 8; Ps. 40 : 12.

In Jordan. Probably at the ford near Jericho where John had been baptizing. Here the Israelites under Joshua passed over on dry ground (Josh. 3 : 17), and twice afterward was it miraculously opened by Elijah and Elisha, 2 Kings 2 : 8, 14. Tradition also assigns this as the place of our Savior's baptism, and here thousands of pilgrims come every year and dip themselves, or are dipped by others, in reference to that event. From John 1 : 28, it would seem that John was at Bethany (Bethabara of the common version) situated at this ford, on the eastern side of the river. Lynch thinks the tradition is favored by "the geographical features of the country." Dr. J. A. BROADUS' "Immersion Essential to Christian Baptism," remarks: "The traditional place is not particularly well suited to baptism when the river is high. As to the bank, it could be cut down and made perfectly convenient in an hour. But there are better places higher up the Jordan (towards the Sea of Galilee I saw some which struck a practised eye as admirably convenient and beautiful), and that may possibly have been one reason why John moved up the river, as he appears to have done." The Latin and Greek pilgrims, however, have each their bathing-place, that of the former being two or three miles up the river from that of the latter.

10. **Straightway.** A favorite word with Mark, occurring as many times in his Gospel as in all the rest of the New Testament. Thus immediately the Spirit descended, and he received the approval of the Father.

Out of the water. Not *from*, but *out of* the water, according to the best and highest critical authorities. He went up praying, Luke 3 : 21. As soon as he had gone up out of the water, reaching the bank of the river, he saw, etc. John also witnessed the descent of the Spirit, John 1 : 32.

The heavens. The sky.

Parted as by a flash of lightning, Acts 7 : 56. There was a visible and sudden parting asunder in a certain portion of the sky.

As a dove; which may refer either to the *shape* or *manner* in which the Spirit descended, probably the former, for Luke (3 : 22) says "in a bodily shape like (as) a dove." The dove was a fit emblem of the pure, gentle, and peaceful character of Jesus and his work, Isa. 61 : 1–3; Matt. 10 : 16; 11 : 29; 12 : 21. John (1 : 32) adds, "And it abode on him." The descent of the Spirit was also the token of the Messiah to John, John 1 : 33. Thus Jesus received the heavenly anointing, and here the active and official ministry of Jesus begins. Ps. 45 : 7; Isa. 11 : 2; 42 : 1.

11. **A voice out of heaven.** From the Father in attesting the Messiahship of Jesus to John, and through him to the people.

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my beloved Son, in whom I am well pleased.	my beloved son; in thee I am well pleased.

My beloved son. Not only *my Son* (Ps. 2 : 7, 12), but *the Beloved*, Isa. 42 : 1. *Son* was applied to the Messiah, and here not only expresses his Messiahship, but also the close and endearing relation he sustained to the Father, the dignity both of his office and nature. An evidence of his sonship. See on ver. 1.

In thee, according to the highest critical authority.

Am well pleased. In all respects as a Son and a Mediator. Compare the repetition of this heavenly testimony, Matt. 17 : 5; 2 Pet. 1 : 17.

Thus three persons of the Trinity were manifested at the Savior's baptism. While Jesus was thus honored, the ordinance he had just received was also honored, by his implicit obedience, the descending Spirit and the approving voice of the Father.

PRACTICAL OBSERVATIONS.

1. The Gospel dispensation began with the preaching and baptism of John, ver. 1. "Before his time the doctrine of the gospel was made known to Adam, and Abraham, and David, prophesied by Jacob, Isaiah, and several of the prophets; but John was the first in whom those promises and prophecies were fulfilled, the first public and plain preacher of the doctrine of the gospel; for the law and the prophets prophesied until John: 'since that time the kingdom of God is preached and every man presseth into it.' So that John's preaching was the beginning of the gospel: for though the doctrine of the gospel was darkly before made known, yet it then began to be plainly and publicly declared to the world."—MATTHEW POOLE. Matt. 11 : 12, 13.

2. Jesus is divine, ver. 1. "And indeed who but he who was the Son of God could fully reveal his Father's will, determine the law of Moses, and introduce a new way of worship, and publish a mystery of salvation, hid from all preceding ages."—MATTHEW POOLE.

3. Repentance is the sinner's first duty, vers. 2–5.

4. Repentance is attended with forgiveness and a new life, vers. 4, 5.

5. It is the duty of those who have repented to be baptized, vers. 4, 5; Acts 2 : 37, 38.

6. We should ever keep Christ uppermost in our hearts, thoughts, deeds, and lives, vers. 7, 8; Acts 5 : 42.

8. We should seek the Holy Spirit and his blessings, ver. 8.

9. Christ has set us an example in baptism, ver. 9; Matt. 3 : 15; 1 Pet. 2 : 21.

10. Heaven is opened to us by the Son, ver. 10; John 14 : 6.

11. Since Jesus was honored and loved by the Father and the Holy Spirit, he should be loved and reverenced in our hearts, ver. 11.

LESSON II, JULY 12, 1874.

THE AUTHORITY OF JESUS. CHAP. 1 : 16–27.

Peter, Andrew, James, and John are called as constant attendants. Jesus teaches in Capernaum, and heals a demoniac. His authority is manifested in calling these disciples; in his teaching; and in his miracles. Parallel passages, Matt. 4 : 18—25; Luke 4 : 31—37. See "Harmony," §§ 37, 38.

On the *authority of Jesus* compare such passages as Matt. 7 : 29; 2 : 10; Luke 9 : 1; John 5 : 27; Matt. 28 : 18; 1 Pet. 3 : 22.

Mark's first miracle of Jesus exhibits the power of the Mighty Worker over demons. "By a miracle we mean an event, which, according to the principles of sound reasonings, may and must be referred to the extraordinary agency of God. No event, therefore, which evidently disagrees with the moral character of God; no event which can be reasonably traced to angelic, demoniac, or human action; no event which may be fairly ascribed to the working of natural laws or forces, is a miracle; but an event which, in view of its character and circumstances, can rationally be referred to extraordinary divine action, and to that alone, as its cause, is

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16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were
17 fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers
18 of men. And straightway they

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And walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a net in the sea; for they were fishermen. And Jesus said to them: Come after me, and I will cause you to become fishers of men. And immedi-

properly miraculous. By saying 'to that alone,' we do not mean to excludethe co-operation of natural forces in producing such an event, but rather to affirm that such forces, if used, are directed and reinforced by extraordinary divine action, which superior action determines the event."—Dr. A. HOVEY, *Miracles of Christ*, p. 11.

Between this and the last lesson, Mark refers to the temptation of Jesus in the wilderness, and to the beginning of the public ministry of Jesus in Galilee. It was probably in the twilight, or the shades of evening, just as the fishermen were beginning their night's labor, when Jesus came **walking**. Compare Luke 5 : 5; John 21 : 3.

Sea of Galilee. So named from the province on its western side. It was also called the Sea of Tiberias, from a city built by Herod Antipas on the southwest shore, and named in honor of the Emperor Tiberius (John 6 : 1; 21 : 1); also the Lake of Gennesaret (Luke 5 : 1); and in the Old Testament, the Sea of Chinnereth, from a city and small district on the western shore, Num. 34 : 11; 1 Kings 15 : 20. It is pear-shaped, the broad end being toward the north, the greatest width being six and and three-quarter miles; it is twelve and a half miles long, and 165 feet deep. It is surrounded on all sides by hills, from 500 to nearly 2,000 feet high. Its waters are pure and sweet, and abound in fish. It is, according to Lieut. Lynch, 653 feet below the Mediterranean. Many populous towns once stood upon its shores, but they and their commerce are gone. Tiberias and Magdala are the only inhabited spots. It is subject, as in the days of our Savior, to sudden squalls and whirlwinds, owing probably to the high surrounding hills. It was usual for the Jews to call every expanse of water *a sea*. Luke, whose geographical terms are always more distinctive, calls it a *lake*.

Simon. A contraction of *Simeon*, and means *hearkening*. He was also called Peter, a name previously given him (John 1 : 42), but probably not generally applied to him until the twelve were regularly constituted apostles.

Andrew. An old Greek name meaning a *man*, and shows the influence of Greek in Palestine at that time. Whether he was the older brother is not known. Very little is recorded about him; yet he had the honor of bringing his brother Simon to Jesus, John 1 : 42, 43. Both had been disciples of John.

Casting a net. Literally, according to the best manuscripts, *casting about*, that is, throwing the net in different directions, in order to enclose the fish. It was a casting-net. They were getting their net in position; commencing their night's labor.

Fishermen; by profession. So Moses and David were called from keeping sheep; Gideon from thrashing wheat; Elisha from the plow. God has honored humble yet honest labor.

17. **Come after me.** Literally, *Come hither! behind me*, or *Come after me*, as my disciples, and as my attendants and the proclaimers of my gospel. They had, several months before this, recognized Jesus as the Messiah (John 1 : 41, 42), but had continued to follow their occupation as fishermen. Hence they were, in a measure, prepared to follow Jesus at once. At first they were called to follow him as *disciples*, but now they are expressly called to follow him as his *constant attendants*, ministers, or evangelists, although they afterward fished sometimes, when near their homes, Luke 5 : 1–11; John 21 : 3. Their selection among the twelve apostles occurred afterward, ch. 3 : 14; Luke 6 : 14–16. Thus their calling was three-fold.

Fishers of men. Preachers of the gospel; winners of souls to Christ. They were to catch men in the net of Christ's kingdom. Their former secular calling was an emblem of their higher spiritual calling. This language shows that now they were not called merely as disciples, but as preachers, evangelists.

18. They **immediately** leave their nets, though just commencing their night's labor, forsake

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forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them, and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Caper-

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ately leaving the nets, they followed him.

And going a little further, he saw James the son of Zebedee, and John his brother, who also were in the ship mending the nets. And straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went after him.

And they enter into Caper-

their calling, and follow Jesus as his constant attendants. Thus by immediate obedience they show their sincerity and faith.

19. **And going**; *going on, advancing*, attended, quite likely, by Andrew and Peter.

James the son of Zebedee. James was probably the older brother, since he is named first, and also as the son of Zebedee.

John was probably the one who, months before this, had gone to the dwelling of Jesus, John 1 : 39.

Zebedee was a fisherman in very good circumstances, owning a boat, and having laborers with him, ver. 20. His wife was one of those pious women who ministered unto him of their substance (Matt. 27 : 56), and his son John was personally known to the high-priest, to whom also Jesus committed his mother. Such facts show the family to have enjoyed some degree of outward prosperity.

The ship. A fishing-boat, propelled both by sails and oars.

Mending the nets; getting ready for their night's labor.

20. **Straightway.** The call was immediate, as well as their leaving their occupation and their father.

The hired servants. The fishermen in the employ of Zebedee, which shows that he had some means, and that he was not left without help. They left, doubtless, a prosperous business to follow Jesus.

Went after him; as his constant attendants. The expression, "went *behind*" or "after him," corresponds with the call, "Come after me," ver. 17.

21. **They.** Jesus and the four disciples whom he had called, vers. 16–20.

Capernaum; was on the western shore of the Sea of Galilee, Matt. 4 : 18; compare Matt. 14 : 34 with John 6 : 17, 21, 24. After the rejection of Jesus at Nazareth (Luke 4 : 29–31), it became his place of residence and the centre of his missionary operations. It is not mentioned in the Old Testament, and only once by Josephus. Its site is unknown. The three most probable spots are:

(1.) *Khan Minyeh*, on the shore, about five miles south-west from where the Jordan enters the lake, and on the northern border of the plain of Gennesaret, where a heap of ruins remains. Near by is the fountain of *Ain et-Tin*. So Robinson, *Biblical Researches*, ii. 403–4, iii. 344–358.

(2.) *Tell Hum*, on a point projecting into the lake, about three miles northeast of Khan Minyeh, where are extensive ruins, and where a synagogue, in a state of fine preservation, has been discovered. But the nearest fountain is said to be about two miles distant, So Dr. Thomson, *Land and Book*, i. 542–548.

(3.) *Ain Mudawarah*, or the Round Fountain, near the south end of the plain of Gennesaret. In this fountain is found the coracine or catfish, which, according to Josephus (*Jewish War*, iii. 10, 8), abounded in the fountain of Capernaum. A considerable stream flows from it to the lake, which also answers to Josephus' description. So Mr. Tristram, *Land of Israel*, p. 442. The latest travelers are inclined to give the preference to Tell Hum. Still I am not yet fully

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naum. And straightway on the sabbath day he entered into the synagogue, and taught.
22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
23 And there was in their synagogue a man with an unclean

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naum; and straightway on the sabbath he went into the synagogue, and taught. And they were astonished at his teaching; for he taught them as having authority, and not as the scribes.

And there was in their synagogue a man with an unclean

prepared to say that Khan Minyeh is not the most probable site of Capernaum. A half dozen ministers, on a recent visit to this region, after reading the arguments on all sides of the question, unanimously agreed that Khan Minyeh marks the site of Capernaum; and Tell Hum the site of the ancient Chorazin.

Straightway on the Sabbath-day. He immediately enters upon the work of teaching. Mark very frequently describes events as *straightway* or *immediately* occurring. The Sabbath was doubtless the one following the calling of the four disciples.

Synagogue means *assembly, congregation*, and is applied both to a religious gathering, having certain judicial powers (Luke 8 : 41; 12 : 11; 21 : 12; Acts 9 : 2), and to the place where the Jews met for their public worship on ordinary occasions, Luke 7 : 5. The synagogue appears to have been first introduced during the Babylonish captivity, when the people, deprived of their usual rites of worship, assembled on the Sabbath to hear the law read and expounded. Compare Neh. 8 : 1–8. The times of meeting were on the Sabbath and feast-days; and afterward on the second and fifth days of the week. Each synagogue had its president or ruler (Luke 8 : 49; 13 : 14; Acts 18 : 8, 17) and elders (Luke 7 : 3–5), who might chastise (Matt. 10 : 17; Acts 22 : 19; 26 : 11) or expel (John 9 : 34) an offender. In Mark 5 : 22 and Acts 13 : 15, the ruler and elders appear to be spoken of indiscriminately as *rulers*. It is, however, uncertain how perfect was the organization of the synagogue in the time of Christ. It was probably changed and developed after the destruction of Jerusalem by the Romans.

Taught. How he taught in the synagogue, see Luke 4 : 16–21. The heads of the synagogue were accustomed, after the reading of Scripture, to ask such grave and learned persons as might be present to address the people. Christ and the apostles constantly availed themselves of this privilege.

22. The manner and the effect of his teaching. Mark here refers to this particular instance of teaching, yet his remark is applicable to Christ's teaching generally. Thus the same language is used by Matthew, after the sermon on the Mount: Matt. 7 : 28, 29.

Astonished. Struck with wonder, with astonishment. So on other occasions, ch. 6 : 2; 11 : 18; Matt. 13 : 54; Luke 4 : 32.

At his teaching; both in regard to the things taught and the manner of his instruction.

He taught. He was teaching them. Such was his habitual manner.

As having authority; as the great author and revealer of truth; as the author of the law he expounded it in all of its fullness and spirituality, and enforced it by his personal authority, "Verily I say unto you," Matt. 5 : 18, 38; 6 : 2, etc. Compare Matt. 5 : 22, 28, 32, 34, etc.

Not as the scribes. The scribes taught with authority, but it was that of tradition and of the ancients; Jesus taught not merely as the expounder, but as one who spoke for God, nay, as the Lawgiver himself. They enforced the letter of the law; he brought out the spirit, and spoke as the expounder of his own law, and with the authority of the Christ. The *scribes* were learned men, who preserved, copied and expounded the law and the traditions, Ezra 7, : 6, 12; Neh. 8 : 1; Matt. 15 : 1–6. They are called lawyers (ch. 12 : 28 and Matt. 22 : 35), and doctors of the law, Luke 5 : 17, 21. Most of them were Pharisees. It is implied from the language of this verse that they were teachers as well as conservators and copyists of the law. They sat in Moses' seat, but their teaching was strikingly defective, Matt. 23 : 2, 13, 23.

23. His divine authority is attested by divine power.

With an unclean spirit. Literally, *in an unclean spirit;* that is, in his possession, in his power, and pervaded by his influence. Luke says (4 : 33) that he "had a spirit of an unclean

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24 spirit; and he cried out, saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to	spirit. And he cried out, saying: What have we to do with thee, Jesus, Nazarene! Didst thou come to

devil" or *demon;* one of that inferior order of evil spirits or fallen angels, who are subject to Satan their prince, Matt. 9 : 34; 25 : 41; Rev. 12 : 9. The original Scriptures recognize but one devil, but many demons. The one here is called *an unclean* spirit with reference to the moral vileness and wickedness of demons. So they are also called evil spirits, Luke 7 : 21; 8 : 2. They were the authors and promoters of wickedness and all uncleanness.

The sacred writers in their account of demoniacal possessions did not speak in mere accommodation to the opinion of the Jews, but stated as matters of fact, that individuals were actually possessed with demons. Demons are spoken of as personal beings, Luke 11 : 24–26; James 2 : 19; Rev. 16 : 14, etc.; Jesus addressed them as persons and they answered as such, verse 25; 5 : 8; 9 : 25; they showed a supernatural knowledge of Jesus, Matt. 8 : 29; Luke 4 : 34; they requested, and were permitted, to enter a herd of swine, ch. 5 : 12, 13. Jesus also distinguished between casting out demons and the healing of diseases, verse 32–34; Matt. 8 : 16; Luke 7 : 21. A person might be dumb as a result of demoniacal possession, but not every dumb person was possessed with a demon, Mark 7 : 32; Matt. 9 : 32, 33. Nowhere is demoniacal possession made identical with any one disease. Yet various mental and bodily disorders are attributed to the agency of the devil or demons, Acts 10 : 38; Luke 9 : 39, 42. The bodies of individuals are represented as forcibly possessed by a consciousness and will foreign to themselves; so that there appears to have been a double will and a double consciousness, ch. 7 : 25, 30; Luke 9 : 39; 11 : 14. It is evident that the Scriptures speak of Satan and demons as personal beings, and that they were permitted to take possession of the bodies of men and inflict on them various sufferings. To regard the language of the sacred writers as a mere accommodation, the devil and his angels as mere myths, or the principle of evil, and the possessions as mere diseases, is contrary to the plainest statements and to the uses of language. In the same way all history might be discredited and the actual existence of the principal men of past ages disproved.

To the frequent inquiry, How comes it that similar possessions do not occur at the present day? it may be answered: (1) It cannot be proved that they do not sometimes occur even now. It cannot be said that in many cases of insanity, and in some cases of spiritualism, the malady may not be traced to the direct agency of demons. (2) But admitting that such possessions are not common; yet there was a reason in our Savior's day for the external manifestation of Satan's power. The crisis of the moral history of the world was at hand. The devil was allowed to exercise unusual power in temptation on the souls and bodies of men, in order that Christ might meet him openly and manifest his power in his victory over him. When God was manifested in the flesh, then demons may have been permitted to manifest themselves specially among men. And that demoniacal possessions were more specially limited to that age, is not an unfair inference from both sacred and profane history. For it is a remarkable fact that we have no cases of these possessions in the O. T. and none in the epistles of the N. T.; and that Josephus speaks of no real possessions except in the generation in which Christ exercised his ministry.

He cried out. The unclean spirit. He had such control of the man that he spoke through him, using his organs of speech. The personality of the demon is distinctly recognized. Neither a disease nor a myth could thus cry out.

24. "Let us alone," rather *hah*, an interjection of surprise and displeasure, is omitted in some of the best ancient manuscripts.

What have we to do with thee? *What to us and thee* in common? Our relations and our business are wholly different from thine. Wilt thou then disturb us? This form of expression occurs several times in the New Testament. Jesus thus addressed his mother at the marriage in Cana of Galilee. It always implies disapprobation, though sometimes employed in friendly reproof. The demon uses the plural here with reference to fallen spirits as a class of which he was a representative.

Nazarene; inhabitant of Nazareth.

Didst thou come? Was this the object of thy coming?

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destroy us? I know thee who thou art, the Holy One of God.
25 And Jesus rebuked him, saying, Hold thy peace, and come
26 out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came
27 out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he

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destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying: Hold thy peace, and come out of him. And the unclean spirit, tearing him, and crying with a loud voice, came out of him. And they were all amazed; so that they questioned among themselves, saying: What is this? A new teaching with authority! And he commands

V. 24. *In some ancient copies:* Hah! what have we to do with thee

V. 27. *In many ancient copies:* What new teaching is this? For with authority he commands even the unclean spirits

To destroy us, who constitute the kingdom of darkness, of which this one was a representative. The man could not have been included in *us*, for it was the saving of the man, and his own expulsion, that the demon feared. The *destruction* was sending them down to hell, Matt. 8 : 29; 10 : 28.

I know thee who thou art. Doubtless by fame and report, but more. He felt the awing influence of so holy a being, filling him with dread; he took him at once to be the Messiah; he believed and trembled, James 2 : 19. Compare a similar knowledge in Acts 16 : 17.

The Holy One of God. Not merely morally so, but also officially. The Son of God, the Messiah, the one officially set apart and consecrated to this office and work, John 6 : 69. Compare John 10 : 36; Rev. 3 : 7. Demons knew him to be the Son of God, Luke 4 : 41.

25. **Hold thy peace.** *Silence*, a command with authority and restraining power. The testimony was not with believing confidence; demons were not permitted to give it, Luke 4 : 41; neither had the time come for so public a promulgation. This Jesus reserved to himself and his followers.

Come out of him. Two distinct personalities are here recognized. The demon is treated as a person as much as the man. The one was just as much a disease or a principle as the other, no more and no less.

26. We have further evidence of the personality of the demon, from his crying out, tearing the man, and coming out of him. Such language would not be used of an epileptic fit, as some would have us believe.

Tearing him; *convulsing* him, but not in such a manner as to do him injury, for Luke says (4 : 35) "he came out of him and hurt him not." Luke also says "the devil had thrown him in the midst." Such paroxysms in connection with casting out demons, showed their malignant and degraded nature (ch. 9 : 26); and only made the miracle the more impressive.

Crying with a loud voice; and thereby our Lord's power was the more manifest.

27. **They were all amazed.** The effect of the miracle is vividly presented. A general amazement took possession of the people, which led them to discussion and certain conclusions.

They questioned among themselves. Inquiring and reasoning one with another.

What is this? What means this strange event, this power over unclean spirits, this commanding, and this implicit obedience.

A new teaching with authority! This reading is according to the highest critical authorities. Such a display of superhuman power they regarded as an evidence of a new revelation. It was especially a new manner of teaching, with a new exhibition of authority; for the commanding the unclean spirits and their obedience is made prominent both here and in Luke 4 : 36.

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even the unclean spirits. and they do obey him.	the unclean spirits, and they obey him.

PRACTICAL OBSERVATIONS.

1. We should watch opportunities for doing good. While Jesus was walking he called the four, vers. 16, 17.

2. Ministers are called of God, ver. 17.

3. Christ calls weak and humble instruments in saving souls. Thus it is shown that His kingdom is dependent on neither wealth, nor rank, nor power, vers. 16–20.

4. Jesus honored labor by calling his first ministers from the scenes of lowest toil, vers. 16–20.

5. True obedience to Jesus is hearty and prompt, vers. 18, 20.

6. We should follow Jesus at any cost, ver. 20; Luke 9 : 57–62.

7. The true Christian teacher comes with the authority of God and truth, vers. 21, 22; 2 Cor. 5; 20.

8. A mere intellectual knowledge of Jesus cannot save us. Demons believe and tremble, ver. 24, James 2 : 19.

9. Neither Christ nor his cause needs the testimony of Satan and his agents. "Truth is never advantaged from the confession of known liars."—POOLE. Ver. 25.

10. Through Christ we can overcome Satan and all his hosts, ver. 26; James 4 : 7; 1 John 3 : 8.

11. Christ still exhibits his power and authority in the conversion of men, ver. 27.

12. See to it that you not merely wonder at the works and doctrines of Jesus, but that you accept him as your Savior and believe on him with all your heart, ver. 27.

LESSON III, JULY 19, 1874.

THE LEPER HEALED. CHAP. 1 : 38–45.

38	AND he said unto them, Let us go into the next towns, that I may preach there also: for	AND he says to them: Let us go elsewhere, into the neighboring towns, that I may preach there also; for, for this I came
39	therefore came I forth. And he preached in their syna-	forth. And he was preaching in their synagogues, throughout

The first general preaching tour of Jesus and his disciples *throughout Galilee;* at or near the close of which *he cleanses a leper.* Parallel passages: Matt. 4 : 23–25; 8 : 1–4; Luke 4 : 43, 44; 5 : 12–16. See HARMONY §§ 40, 43.

Between this and the last lesson, Mark records the healing of Peter's mother-in-law and other miracles; the retirement of Jesus for prayer, and his being sought out by his disciples. The miracle of the preceding lesson is more closely connected with soul uncleanness; that in this lesson with bodily impurity.

38. In this verse we have the reply of Jesus to Simon and others who said, "All are seeking thee."

Let us go elsewhere. This reading is according to the most ancient manuscripts. This he spoke to his disciples. He had other work to do which his disciples understood not.

The neighboring towns. These were literally *village-cities*, large villages or towns like cities, but without walls.

Preach there also. Not merely at Capernaum, but in other cities also, Luke 4 : 43.

Therefore came I forth. Not from Capernaum, but from his Father, John 16 : 28. His mission was to preach the gospel, Luke 4 : 18–21. This the people failed to understand.

39. **He was preaching.** He continued preaching in their synagogues, going throughout **all Galilee,** into every part of the province, which was very populous and containing no less than two hundred and forty towns and villages. This must be the first general preaching tour through-

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gogues throughout all Galilee, and cast out devils.	all Galilee, and casting out the demons.
40 And there came a leper to him, beseeching him, and	And there came a leper to him, beseeching him, and kneel-

out Galilee, recorded in Matt. 4 : 23–25, since according to the first two evangelists, it occurred not long after the calling of the four disciples, Matt. 4 : 18 and Mark 1 : 16. We cannot suppose two such extensive tours throughout Galilee in the course of a few weeks.

All Galilee. He confirmed and attested his **preaching** by his miracles, chief among which was his **casting out demons.** Thus he specially showed his opposition to the kingdom of darkness.

40. **And there came.** While in one of the cities of Galilee (Luke 5 : 12); but what city the evangelists do not tell us. Matthew plainly fixes the miracle immediately after the sermon on the mount, when Jesus descended from the mountain. Some suppose it to have been wrought at Capernaum. But probably not; for Jesus was preaching "throughout all Galilee" (ver. 39; Matt. 4 : 23), commencing from Capernaum (vers. 21 : 35–39; Luke 4 : 31, 44), and the leper was healed according to Luke, "in one of the cities" of Galilee. Luke would hardly have spoken thus indefinitely of Capernaum.

A leper. Leprosy was a most fearful and foul skin-disease, and in its worst form was the most terrible of all diseases, and absolutely incurable. See Lev. chs. 13, 14; where it is described with certain enactments. It probably began internally, after which it showed itself in swellings, scabs, bright spots, or slight reddish eruptions grouped in circles, covered with a shiny scale or scab. The disease was not contagious, though it often became hereditary for generations. Its progress was not generally rapid. A leper from birth sometimes lived as many as fifty years; while those afterward infected, sometimes as many as twenty. It was sometimes sent as a special judgment for sin, and hence was called a *plague* or *stroke*, Num. 12 : 10; 2 Kings 5 : 27; 2 Chron. 26 : 20.

Whether this disease is identical with modern leprosy has been much disputed. The latest testimonies favor the belief that, under certain forms, it continues to prevail. Dr. Thomson (*The Land and the Book*, Vol II., p. 516–520) speaks of it as existing in the East. He saw a number near Jerusalem. "They held up toward me their handless arms, unearthly sounds gurgled through their throats without palates,—in a word, I was horrified. . . . I subsequently visited their habitation, . . . and have made many inquiries into their history. . . New-born babes of leprous parents are often as pretty and as healthy in appearance as any; but by-and-by its presence and workings become visible in some of the signs described in the 13th chapter of Leviticus. The scab comes on by degrees in different parts of the body; the hair falls from the head and eyebrows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes shrink up, and slowly fall away." Thus slowly the victim dies, and no power of medicine is able to stay the disease or mitigate its tortures.

Leprosy is a striking emblem of sin and its effects. It was indeed regarded as a living death (JOSEPH. *Antiq.* III. 11, 3). The leper was unclean; he was to rend his garments, let his hair hang disheveled, wear garments of mourning as for the dead, and live in exclusion outside the camp or city. Neither Miriam, the sister of Moses, nor King Uzziah, was exempted from this regulation, Num. 12 : 15; 2 Chron. 26 : 21. Not only was he to be excluded from society, while diseased, as if in effect dead; but if cleansed, he was to be cleansed by the same means, as from uncleanness through touching or handling the dead, Num. 19 : 13–20; Lev. 14 : 4–7. Thus sin affects the soul, rendering it unclean, separating it from God, producing spiritual death, unfitting it forever for heaven and the company of the holy, and insuring its eternal banishment, as polluted and abominable. Some, as they look on infancy, reject with horror the thought that sin exists within. But so might any one say, who looked upon the beautiful babe in the arms of a leprous mother. But time brings forth the fearful malady. And so the leprosy of sin manifests itself in every human character as it comes forth from infancy.

In the present instance it was an aggravated case of the disease, for Luke says "a man full of leprosy;" it covered his whole body from head to foot.

Beseeching him and kneeling down to him; the most earnest and humble entreaty. In his respect and reverence he fell upon his face, Luke 5 : 12.

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kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.
41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.
42 And as soon as he had spoken, immediately the leprosy departed from him, and he was
43 cleansed. And he straitly charged him, and forthwith
44 sent him away; and saith unto him, See thou say nothing to

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ing down to him, and saying to him: If thou wilt, thou canst cleanse me. And Jesus, moved with compassion, stretched forth his hand and touched him, and says to him: I will; be thou cleansed. And immediately the leprosy departed from him, and he was cleansed. And sternly charging him, he forthwith sent him away; and says to him: See thou say nothing to any

If thou wilt, thou canst. If thou art willing thou art able. The leper had faith in the miraculous power of Jesus, but had a doubt about his willingness to exercise it on such an object as him, on one so unclean. He determined to press his case earnestly, and leave it to the will of Jesus alone, *If thou will.*

Cleanse me; heal my leprosy, and thus remove my uncleanness.

41. **Moved with compassion.** Mark alone describes the Savior's *feelings of pity* upon seeing and hearing the leper. Jesus showed his willingness by stretching forth his hand, and contrary to Jewish law, *touching* him. But Christ was himself the lawgiver and the fulfiller of the law. As it was in harmony with the law of the Sabbath to do good and save life, so was it with the law of leprosy to remove the disease and the defilement. Jesus was also purity itself. He purified, but contracted no uncleanness. Before his power, as symbolized by stretching forth his hand and touching him, the leprosy fled and the leper was cleansed.

I will; be thou cleansed. Language beautifully and strikingly corresponding to that of the leper. Jesus grants a full and perfect answer to his request.

42. The cure was instantaneous, as expressed by this favorite word of Mark, **Immediately.** The leprosy, the cause of his defilement, went from him, and as a consequence he was cleansed. So Jesus cleanses the sinner by healing the seat of disease.

43. **Sternly charging him.** The original expresses strong and earnest emotion, amounting even to sternness, and is quite the opposite of that translated "moved with compassion" in ver. 41. He gave him a strict prohibition, as if on pain of his displeasure.

Sent him away. The verb in the original is the same as that translated *driveth* in verse 12. He *sent him forth* or *away* from the city, house, or place where they were at that time. The reason will appear in the next verse.

44. **Say nothing to any one.** Jesus frequently gave this prohibition, ch. 5:43; 7:36. His reasons were various according to circumstances. As a general principle it accorded with his modest and unostentatious bearing, and with the peacefulness and spirituality of his kingdom (Matt. 12:16–20), which came not with observation, Luke 17:20. Sometimes he would repress, rather than encourage the excitement of the people, who beset him in such crowds as greatly to trouble him (ch. 3:9, 20), and to make him a temporal king, John 6:15. At other times he doubtless had the good of the persons healed specially in view. In this instance the prohibition was temporary, only binding till he should go and show himself to the priest. He would have him to remain silent so as to promptly obey this requirement of the Mosaic law. He would not arouse undue excitement (see next verse); nor would he expose himself or the healed leper to the charge of violating the law. Possibly he would have him appear before the priest before any prejudicial report of his cure reached him, which should prevent him acknowledging the cure.

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any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city; but was without in desert places; and they came to him from every quarter.

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one; but go, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them. But he, going forth, began to publish it much, and to spread abroad the report; so that he could no longer openly enter into a city, but was without in desert places. And they came to him from every quarter.

Show thyself to the priest. At Jerusalem. The leper may have been disposed to remain among his relatives; but Jesus with great earnestness and in an authoritative manner sends him at once to Jerusalem in obedience to the requirement of the law.

Offer for thy cleansing. Offer because of thy cleansing, which would be first recognized by the priest. There were two stages in the ceremonial of purification of the leper, Lev. 14: 1–32. The purifying ceremonies and offerings were united with confessions of sin and pollution, and with grateful acknowledgment of God's mercy. As the leprosy was a striking type of sin, so these ceremonies were typical of the forgiveness of sin and justification through the blood of Christ and of the anointing of the Holy Spirit for sanctification, Heb. 10: 21, 22; 1 John 2: 20.

A testimony to them. To the people that he was cured, and that he might safely be re-admitted into society. He had been pronounced unclean by the priest, who alone could pronounce him clean and re-admit him into the congregation.

45. The thoughtless disobedience of the leper and the inconvenience caused thereby to Jesus.

Going forth. From the presence of Jesus. The miracle may have been performed in some house.

Began to publish; herald his cure. He did not realize the importance of keeping silence and obeying Jesus. He gives vent to his joy, forgetful that even the expression of this should be regulated by the word of Jesus.

The report of what Jesus had done.

A city: any city. He could no longer **openly enter** any city, because it had become known that he had touched a leper, and he was thus unclean, according to the law, for a season. The crowds of people thus gathered together, and the consequent excitement, would also prematurely make him notorious, and attract the suspicious notice of the authorities. The words **could no longer** are used in a moral sense, denoting not natural inability, but the indisposition of meeting the difficulties in his way, and of having his own plans defeated.

Desert places; uninhabited, unfrequented places.

From every quarter. From all places around about. They sought him out, notwithstanding his seclusion.

PRACTICAL OBSERVATIONS.

1. What infinite honor has Christ placed upon the office of preacher, and upon preaching and teaching. The King of kings and Lord of lords was once a preacher, vers. 38, 39; 1 Thess. 5: 20.

2. Each one should strive to find out what is his mission in this world, and through the grace of God he should strive to perform it, vers. 38, 39.

3. We are all by nature spiritual lepers. In God's sight we are all "as an unclean thing," ver. 40; Isa. 64: 6.

4. Jesus is an Almighty Savior. He is the Great Physician, and there is no soul-disease so virulent but that he can heal and cleanse it; vers. 40–42.

LESSON IV, JULY 26, 1874.

THE PUBLICAN CALLED. CHAP. 2:14–17.

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14 AND as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

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AND passing along, he saw Levi the son of Alpheus sitting at the place of receiving custom, and said to him: Follow me. And rising up he followed him.

5. Learn from the leper how the sinner should come to Jesus and be saved. He *felt* his disease; *despaired* of human help; *believed* in the power of Jesus; and *submitted* to the will of Jesus, vers. 40–42.

6. Obedience to Christ is a greater duty than mere speaking for him, vers. 43–45.

7. While it is the duty of all to confess Christ, yet there are duties which come before confession, ver. 44.

8. That is a mistaken zeal which leads men to overlook any of Christ's precepts; or to reverse, or disregard the order which he has laid down in his word, vers. 44, 45.

9. Disobedience to Christ's word, under whatever circumstances cannot be but hurtful to Christ's cause, ver. 45.

10. "Seeing then that leprosy was this outward and visible sign of the innermost spiritual corruption, this sacrament of death, there could be no fitter form of evil over which the Lord of Life should display his power. He will prove himself the conqueror of death in life, as of death completed. This victory of his over this most terrible form of physical evil, is fitly brought out as a testimony of his Messiahship: 'The lepers are cleansed.'—Matt. 11:5."

Matthew's call and the feast at his house.—Parallel passages: Matt. 9:9–13; Luke 5:27–32. See HARMONY §§ 45, 46.

Mark records the healing of a paralytic at Capernaum between this and the last lesson.

Jesus had gone forth from Capernaum to the sea-side, where the multitude resorted and he taught them.

14. **And passing along**; in the way by the shore of the lake, either before, or more probably, after he had been teaching.

Levi, the son of Alpheus. Called *Levi* also in Luke 5:27. But in Matt. 9:9, we have *Matthew*. The three narratives clearly relate the same circumstances, and point to Levi as identical with Matthew. He probably had two names, like Peter or Paul. Mark and Luke probably designate him by the name by which he was commonly known before his conversion. Matthew probably speaks of himself as he was familiarly known as an apostle; and in ch. 10:8, he uses the odious title, *the publican*, which neither of the other evangelists apply to him. *Alpheus*, the father of Levi, is to be distinguished from Alpheus, the father of James the Less, Matt. 10:3. In the four apostolic catalogues (Matt. 10:2–4; Mark 3:16–19; Luke 6 14–16; Acts 1:13) brothers are usually mentioned in pairs, but Matthew and James the Less are never placed thus together. Alpheus was a common name among the Jews.

Sitting. "The people of this country *sit* at all kinds of work. The carpenter saws, planes, and hews with his hand-adze, sitting on the ground, or upon the plank he is planing. The washerwoman *sits* by the tub; and, in a word, no one stands where it is possible to sit. Shopkeepers always sit; and Levi *sitting* at the receipt of custom is the exact way to state the case."—DR. THOMSON, *The Land and the Book*, vol. 1., p. 191.

At the receipt of custom. The place of receiving custom, which may have been a regular custom-house, or a temporary office. The revenues which Rome derived from conquered countries consisted chiefly of tolls, tithes, harbor duties, tax on public pasture-lands, and duties on mines and salt-works.

Follow me. And rising up. The obedience was immediate. Like Andrew and Peter (ch. 1:16–20; John 1:40–42), he had probably before this heard Jesus and recognized him as the

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15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed
16 him. And when the scribes and Pharisees saw him eat

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And it came to pass, as he reclined at table in his house, that many publicans and sinners were reclining with Jesus and his disciples; for there were many, and they followed him. And the scribes and the Pharisees, seeing him eating with the

Messiah. Like them, he may have been among John's disciples, Luke 3 : 12, 13. Like them, he seems to be called, not as a mere disciple, nor as an apostle (for the apostles were not yet chosen, ch. 3 : 13, 14; Luke 6 : 13), but as one of his constant attendants, a preacher of the *good news*, an evangelist. Like them, *he left all* and followed him, Luke 5 : 28.

15. Mark proceeds to relate a conversation which occurred during a feast at his house. This probably took place soon after his call. Many suppose that a considerable time intervened. See author's HARMONY, note on § 46.

Reclined at table; according to the custom of the time, on a couch, resting on the left arm.

His house. Matthew's. Luke (5 : 29) relates that Matthew made him (Jesus) a great feast in his own house. The guests consisted of publicans, sinners, Jesus and his disciples. "A great company," says Luke (5 : 29). Matthew may have given this entertainment to his late associates and acquaintances, because he was leaving the business, and because he would give them a special opportunity of seeing and hearing Jesus. See last clause of this verse.

Publicans. *Tax-gatherers*, or collectors of revenues and taxes under the Roman government. They consisted of two classes. The first were Roman knights, residing generally at Rome, who levied the revenues of a large district; the second were subordinate collectors, each of whom was required to pay a certain sum to his superior, with the privilege of raising as much more as he pleased for his own profit. This led to extortion and oppression. The latter class were the publicans of the New Testament. Over this class were placed agents in the provinces who superintended the actual business of collecting the revenues. Such an one was probably Zaccheus, who is styled a *chief publican*, Luke 19 : 2. Publicans were under the reproach of being willing tools of oppression, and instruments of a Gentile or heathen power and a foreign despotism. Hence the very name was expressive of a depraved and reckless character. They were classed with harlots (Matt. 21 : 31) and with the heathen, Matt. 18 : 17. The Jews engaged as publicans were practically excommunicated persons, and excluded by their occupation from respectable society, and naturally thrown into that of wicked and disreputable men. This explains the force of the phrase so frequently used in the Gospels, "publicans and **sinners**," companions of the basest and most depraved.

There were many publicans **and they followed him,** attending upon the teaching of Jesus, Luke 15 : 1. Some may have been disciples of John, Luke 7 : 29. The calling of Matthew also, doubtless had an influence in leading his companions and friends to attend the Savior's ministry.

16. **Scribes and Pharisees.** On *scribes*, see note on ch. 1 : 22. The *Pharisees* were a religious party or sect which originated about one hundred and fifty years before Christ. Their name means *separatists;* they were those who separated themselves from Levitical and traditional impurity. To become a member of the Pharisaic association, one must agree to set apart all the sacred tithes, and refrain from eating anything that had not been tithed, or about the tithing of which there was any doubt. As the tithes were regarded as holy, so the eating and enjoying them were regarded as a deadly sin. A Pharisee must ascertain whether the articles which he purchased had been duly tithed, and have the same certainty in regard to the food he ate both in his own house and in the houses of others. As publicans and sinners were not careful about this, Pharisees would, of course, not eat with them, for in so doing it was assumed that they partook of food which had not been duly tithed. Neither would they associate with them, for, as excommunicated persons, they regarded them as very heathen, Matt. 18 : 17. It was also binding on them to observe strictly the laws of purity, according to the

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with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and
17 sinners? When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

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sinners and publicans, said to his disciples: How is it that he eats and drinks with the sinners and the publicans? And Jesus, hearing it, says to them: They who are well need not a physician, but they who are sick. I came not to call righteous men, but sinners.

Mosaic ritual, and the traditions of the elders, Mark 7 : 3. They held strictly to their oral law, or traditions, attaching more importance to them than even to their written law, Matt. 15 : 1–6. They were the formalists of their age and nation, and were too often characterized for their ostentation, self-righteousness, and hypocrisy. They were the most numerous sect among the Jews, and had great influence with the people.

Seeing him eating. Not that the Pharisees were present at the house of a publican. Being a large feast, they may have observed him through the open hall, or, perhaps, they saw him coming forth from the feast, which gave evidence to them that he had eaten with publicans and sinners.

Said to his disciples. Notice they speak not boldly to him, but broach the subject to his disciples, who may have been going in and out, or, perhaps, coming from the feast.

17. **Jesus hearing it.** Either he overheard it, or the disciples told him.

They who are well; in good health.

Need not a physician. His great mission as a physician was to heal the disease of sin. If any were really righteous as the Pharisees imagined they were, then they did not need his healing power. The fact that these publicans and sinners were notoriously vile and wicked showed how sick they were, and how much they needed his attention.

I came not to call righteous men, but sinners. The language refers not to the Pharisees, as righteous in their own estimation, but implies rather that there were no absolutely righteous men living. He came not *to call righteous men*, for there were really none such. He came not to call men as unfallen and holy beings, but as sinners, as indeed all are. His mission being to sinners, none should therefore find fault with him for associating with them and trying to save them. The worse they were the more they needed his help. *Repentance* (in the common version), is not found in the oldest manuscripts, and is therefore omitted by the highest critical authorities. It is, however, found in Luke (5 : 32), and is explanatory of our Savior's language as more briefly given by Matthew and Mark. Only sinners needed repentance and his saving power.

PRACTICAL OBSERVATIONS.

1. Christ calls sinners to become his disciples; and he calls his disciples to service, ver. 14.

2. Since Christ is Almighty, and the Spirit all powerful, let us not despair in our labors and progress for the salvation of any. Matthew the publican, became a disciple, an apostle and the writer of our first Gospel, ver. 14.

3. Nothing, not even the demands of business or of professional engagements, should keep us from promptly obeying Jesus, vers. 14, 15.

4. We should use all proper means and occasions for bringing our friends and neighbors to Christ, ver. 15.

5. Beware of hasty judgments. Prejudice misconstrues the actions of others, ver. 16.

6. All impenitent sinners are afflicted with a deadly disease. Christ is the only Physician that can heal them, vers. 16, 17.

7. Sinners, Jesus calls you to repentance, ver. 17.

8. Have you ever felt your spiritual sickness and applied to Jesus for relief?

LESSON V, AUGUST 2, 1874.

JESUS AND THE SABBATH. CHAP. 2 : 23–28 ; 3 : 1–5.

THE COMMON VERSION.

23 AND it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, 24 to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not 25 lawful? And he said unto

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And it came to pass, that he went through the grain-fields on the sabbath; and his disciples began to go forward, plucking the ears of grain. And the Pharisees said to him: Behold, why do they on the sabbath that which is not lawful? And he

The disciples pluck the ears of grain on the Sabbath. Jesus heals a man with a withered hand on the Sabbath. Probably April A. D. 28.—Parallel passages: Matt. 12 : 1–13; Luke 6 : 1–10. See HARMONY, §§ 51, 52.

"My Father works hitherto and I work," John 5 : 17.

Mark relates the discourse of Jesus on fasting between this and the previous lesson.

23. **And it came to pass.** Mark gives no note of time. Matthew (12 : 1) uses the general expression, *at that time.* Luke gives a definite, but doubtful, note of time, *the second Sabbath after the first*, which was probably the first Sabbath after the second day of the passover; that is, the first of the seven Sabbaths commonly reckoned between that day and Pentecost. See Author's Harmony, note on § 51.

Went through the grain fields. Literally *sown fields;* of grain, wheat or barley. He *went along*, going a short distance to some place, through the standing grain, probably by a footpath which may have bounded the uninclosed field, the grain being within reach.

The Sabbath. The weekly day of rest. The name is derived from a Hebrew verb, signifying to *rest* from labor, to *cease* from action. The idea of rest was connected with its origin, Gen. 2 : 2, 3; Ex. 20 : 8–11.

His disciples began to go forward, plucking the ears of grain; or *His disciples began to make way plucking the ears.* Wherefore some suppose that Jesus went through the midst of the grain, opening his way right and left; and his disciples followed, making their path by plucking the ears. But this does not necessarily follow; for, (1.) The phrase *to make a way* is found both in the Septuagint and in classic writers, meaning *to make one's journey* (Judges 17 : 8), and means here simply to proceed, to go forward. (2.) If the plucking had been for the purpose of making a way through the field, we should have expected Mark to have said *stalks;* but he says *ears*, which evidently had reference to their eating the grain rather than making a path. Mark, indeed, says nothing of eating the grain, but it is implied, and directly affirmed by Matthew (12 : 1), and Luke (6 : 1). (3.) Plucking was not necessary to make a path, since that could be accomplished by simply walking through the grain. The law allowed them to pluck the grain to appease hunger, but not to apply the sickle to another man's standing grain, Deut. 23 : 25. The custom still prevails in Palestine. "So, also, I have often seen my muleteers, as we passed along the wheat fields, pluck off ears, rub them in their hands, and eat the grains unroasted, just as the apostles are said to have done."—DR. THOMSON, *The Land and the Book*, vol. ii., p. 510. The *disciples* were his personal attendants—probably Andrew, Peter, James, John, Matthew, and others.

24. **Behold.** An exclamation of surprise, calling attention to something strange and unexpected.

Why do they, etc. Implying censure. The Pharisees object not to the plucking, but to the time of doing it. It was, therefore, probably after the offering of the first-fruits—generally a sheaf of barley, at the Passover, as that was the first grain reaped. Had it been before the Passover, doubtless the punctilious Pharisees would have objected on that ground also.

The Sabbath . . . not lawful. Unlawful according to their traditions, by which they had loaded this day of rest with grievous restrictions, raising the letter over the spirit, and making

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them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him;	said to them: Did ye never read what David did, when he he had need and hungered, himself and they who were with him;
26 how he went into the house of God in the days of Abiathar, the high priest, and did eat the showbread, which is not lawful to eat but for the priests, and gave also to them which were	how he went into the house of God, in the days of Abiathar the high priest, and ate the showbread, which it is not lawful to eat but for the priests, and gave also to those who were with him?

formal acts take the place of spiritual observances. According to the rabbins, "he that reaps on the Sabbath, ever so little, is guilty, and plucking ears of grain is a kind of reaping." According to Philo, the rest of the Sabbath extended even to plants, and it was not lawful to cut a plant, a branch, or so much as a leaf.

25. Jesus replies, first, by referring them to **what David did**, whom they regarded as an eminent servant of God, from which it could be inferred what it was lawful to do under similar circumstances. See 1 Sam. 21 : 1-6. He puts the case strongly and as a matter of surprise that they should not understand and act upon the principle involved. **Did ye never read?**

26. A continuation of the statement of what David and his men did, showing that the letter of the law must give way to the law of necessity; and hence it was lawful to do works of real necessity, such as appeasing hunger, on the Sabbath.

Into the house of God; the tabernacle, which was then located at Nob—a place, probably, a little north of Jerusalem and within sight of it, Isa. 10 : 32. Dr. Robinson thought it must be located on the ridge of the Mount of Olives, northeast of the city, but searched in vain for any trace of an ancient site. Mr. J. L. Porter *(Alexander's Kitto Cyclopædia)* very confidently locates it on Sumah, a little, conical hill, about three miles north of Jerusalem, where he found various indications of an ancient town. From the top of the hill Mount Zion is distinctly seen, though Moriah is hid by an intervening ridge.

In the days of Abiathar, the high priest. But from 1 Sam. 21 : 1, we find that Ahimelech, the father of Abiathar, was then in office. Various solutions of this discrepancy have been given. (1.) It is possible that Abiathar is mentioned rather than his father, because he was present on the occasion (1 Sam. 22 : 22), and immediately succeeded his father as high priest, and was familiarly known as such in the *history of David*. Lightfoot says that he was named rather than his father, because he brought the Ephod to David, and by him inquiry was made by Urim and Thummim; that the Jews understood the Urim and Thummim by Abiathar; and hence, to say the thing was done under Abiathar, showed that it was done by divine direction. (2.) Or, it is possible that Abiathar was acting as his father's vicar at that time. According to a Jewish rule, "the son of a high priest, deputed by his father in his stead, was called a high priest." (3.) Or, it is possible that Ahimelech and Abiathar were hereditary names in the family, and borne by both father and son. There is, at least, some appearance of this, for Abiathar is called the son of Ahimelech in 1 Sam. 22 : 20, and Ahimelech the son of Abiathar in 2 Sam. 8 : 17; 1 Chron. 18 : 16. And the name Abiathar may have been mentioned here, because that name had become the more familiar to the Jews, by its connection, through the son, with the history of David.

Ate the show-bread. The *show-bread*, the bread *set forth*, *exhibited* on a table in the holy place, first in the tabernacle, afterward in the temple. It was *set before* Jehovah (Exod. 25 : 30), and called in Hebrew *bread of face* or *presence*; that is, of the divine presence, and probably symbolized God's presence with his people, as their sustenance, strength, and support. It consisted of twelve loaves, which were changed every Sabbath, when the old bread was eaten by the priests, Lev. 24 : 59. It also seems, from 1 Sam. 21 : 6, that the bread had just been changed, and hence that David and his men ate it on the Sabbath, which makes the reference and argument more pertinent. Thus Jesus shows, by the example of David, whom all regarded as an eminent servant of God, that things which are unlawful may be done under the law of necessity and self-preservation.

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with him? And he said unto them, The sabbath was made for man, and not man for the sabbath; therefore the Son of man is Lord also of the sabbath.

AND he entered again into the synagogue. And there was a man there which had a with-

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And he said to them: The sabbath was made for man, and not man for the sabbath. So that the Son of man is Lord also of the sabbath.

AND he entered again into the synagogue; and there was a man there, having his hand withered.

27. At this point Matthew (12 : 5–7) presents a second and third argument, the one derived from the labors of the priests in the temple on the Sabbath, and the other from the prophet Hosea, (6 : 6), who declares that God desires not mere external observances, but the inward outgushing of kindness and love, which is the true sacrifice in spirit and of the heart.

Passing over these, Mark presents an argument not recorded by either Matthew or Luke, that the Sabbath was designed for the good of man.

The Sabbath was made for man. At the creation, for his benefit and happiness, Gen. 2 : 2, 3. For *man*, as connected with the race, whether of one nation or another. It is for his use, and subservient to his highest spiritual good; and therefore the manner of keeping it must ever be in accordance with its design.

Not man for the Sabbath. The law of the Sabbath is to bend to the highest interests of man, and not the highest interests of man to the sabbath. The Sabbath must not, by a superstitious observance, be perverted to the exclusion of mercy and necessity. This verse was specially suited to Gentile readers.

28. The final and crowning argument growing out from the one just stated, and founded upon the relation of the Sabbath to Christ. *Therefore;* rather, *so that*, as a consequence of the great principle he had just uttered.

The Son of man. The Messiah, indicating, notwithstanding his divinity, his true humanity, his oneness with the human race, and its head.

Lord also of the Sabbath: Since he has come in human nature to redeem man, and all things pertaining to the human race are committed to him as its head, he is emphatically the Lord of the Sabbath, which was made for man's benefit. He is indeed Lord of things in general pertaining to his kingdom, but ALSO of the Sabbath. As mediator, redeemer, and sovereign, he presides over it and controls it. Thus, Jesus asserted before these Pharisees his authority over the Sabbath. His disciples were not to be condemned by their interpretations of the law and their traditions, but were subject to his directions as the Messiah and Lord of the Sabbath.

There is nothing here intimating that Christ abolished the Sabbath. He rather ennobled it, by afterward merging it into the Lord's day, Rev. 1 : 10. The whole argument shows that the day should be kept in a manner best suited to make men holy, and that superstitious observance on the one hand, and neglect of spiritual improvement on the other, are alike censurable and unbecoming.

1. **He entered again.** On another occasion. Luke says (6 : 6) "on another Sabbath," probably the next Sabbath after the plucking the ears of grain. Notwithstanding the opposition, he entered **the synagogue:** See on ch. 1 : 21. Some of the oldest manuscripts read, *a synagogue.* Where, is not mentioned. Probably in Galilee and at Capernaum.

His hand: His right hand, Luke 6 : 6.

Withered. A passive participle in the original, literally *dried up*, and implying that it was not from his birth, but the effect of disease or a wound. It was similar to that with which Jeroboam was afflicted, 1 Kings 13 : 4–6. It may have been from paralysis; or from a defect in receiving nourishment from the body. It was considered incurable.

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ered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath day, or to do evil; to save life, or to kill? But they held their peace. And when he had looked round about on

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And they watched him, whether he would heal him on the sabbath; that they might accuse him. And he says to the man having the withered hand: Arise, and come into the midst. And he says to them: Is it lawful to do good on the sabbath, or to do evil; to save life, or to kill? But they were silent. And looking round on them with anger,

2. **They.** The scribes and Pharisees, Luke 6 : 7.

Watched; closely, with bad intent. Compare Luke 14 : 1 and Acts 9 : 24, where the same Greek word is used. They were watching him maliciously. The growth of opposition is seen in that they now watch intently for an occasion of censure. They may have thought that he would **heal him on the Sabbath,** from his readiness to do good, and from what he had already taught regarding the Sabbath, ch. 2 : 23–28.

Might accuse him; not merely to the people, but to the local authorities, who were doubtless present and identical with the rulers of the synagogues, ver. 6.

Arise and come into the midst; or *Rise up into the midst.* Doubtless he was called forth to a conspicuous position. Matthew (12 : 10) omits this, but relates that they ask him, "Is it lawful to heal on the Sabbath?" Luke (6 : 8) says that Jesus "knew their thoughts," after which he gave the command, "Rise up," etc. Knowing their thoughts, he called the man forth, when, seeing his intention, they may have asked, "Is it lawful," etc. Jesus makes the misery and the healing of the man conspicuous, yet he performs the cure with a word, ver. 5.

4. **Is it lawful to do good,** etc.? An answer not only to their thoughts, which he knew (Luke 6 : 8), but also to their question, Matt. 12 : 10. See note on preceding verse. Some take *to do good or to do evil* in a general sense; others in a particular sense, meaning *to benefit or to injure.* The former, I think, is preferable. Jesus first asks in regard to doing good or evil generally on the Sabbath, and then descends to a particular case, **to save life or to kill.** It is not unlikely that Jesus intended some reference, not only to what he was doing, but also to the designs of the scribes and Pharisees against him: Is it lawful to do good and save life on the Sabbath, as I am doing; or to do evil and kill, as you purpose to do to me? The question, however, involved a principle. Doing good and saving life is becoming the Sabbath, rather than doing evil and destroying life, and especially are we to choose the former when there is an alternative between the two. He who neglects to do good or save life when he can do so, is justly held accountable for the loss sustained, Prov. 24 : 11, 12; Ezek. 33 : 6.

They were silent. They could say nothing, for it was evident that it was "lawful to do well on the Sabbath," Matt. 12 : 12. They were also self-condemned; they were the Sabbath-breakers. Compare Luke 13 : 14–17; 14 : 2–6.

5. Both Mark and Luke omit at this point the parabolic reference to a sheep fallen in a pit, recorded in Matthew 12 : 11, 12.

And looking round on them. Luke (6 : 10) adds the strong word *all.* Mark is noted for his vivid descriptions of our Savior's looks, feelings, and gestures, chs. 1 : 41; 5 : 30, 32; 10 : 23. He here not only refers to his external act, but to his internal feelings, **with anger, being grieved.** His *anger* was holy indignation against the sins as manifested in these scribes and Pharisees. Anger, as originally connected with our unfallen nature, is not sinful, and such anger, being without excess and malignity, was exercised by Jesus in his sinless humanity. The word translated *being grieved* implies sympathy and pity for those in such a miserable and hard-hearted state. Holy anger against sin is consistent with holy grief and compassion for the sinner.

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them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

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being grieved for their hardness of heart, he says to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored.

Hardness of heart. Spiritual dullness and insensibility, John 12 : 40.

Having silenced his opposers, Jesus proceeds at once to perform the miracle. The wisdom of Jesus is seen here, similar to that in the healing of the paralytic, ch. 2 : 8–12; see ch. 2 : 10. He also performs the miracle without any bodily effort, or any word except the command, **Stretch forth thy hand.** His adversaries, therefore, could not charge him with laboring on the Sabbath. Some suppose the miracle performed before uttering a word, and that Jesus commanded him to stretch forth the hand as an evidence of its restoration. It is better, however, to suppose that the healing took place immediately upon Jesus uttering the command and the man making the effort to obey. The faith of the man is thus brought into its natural relation to his obedience and his cure. It is also in harmony with the declaration which follows, **and his hand was restored.** "Whole as the other," in the common version, should be omitted according to the best manuscripts. The words are found in Matthew's account, Matt. 12 : 13. The incident affords a good illustration of faith. Christ gave the strength; the man believed, and in obedience to Christ's command stretched forth his hand. So in regard to every divine command we should believe and act; and all needed help will be given. Jesus thus showed his power over disease, and gave a practical proof of the correctness of his teachings regarding the Sabbath. It was one his greatest miracles.

PRACTICAL OBSERVATIONS.

1. Let us learn the low state and condition of the disciples in this world, ver. 23.

2. Jesus could have quickly supplied their hunger, but this was not necessary either to them or for the cause of truth. His not doing it gave him an opportunity of expounding the law of the Sabbath, ver. 24.

3. Formalists raise human rites above the divine; and lose sight of the spirit in the letter, ver. 24.

5. We learn from Jesus the value of Scripture knowledge. The Bible is our rule of faith and practice, vers. 25, 26.

6. Since the Sabbath was made for man, all men have a right to its blessings and privileges, ver. 27.

7. Jesus is still the Lord of the Sabbath, ver. 28; Rev. 1 : 10.

8. Whatever is right may be done openly, vers. 1–3.

9. "This miracle may be called a miracle of unsolicited grace. If we think only of the man whose right-hand was withered, and observe that he did not first place himself, so far as the records show, intentionally before Jesus, nor ask for aid, the act of our Savior seems to be that of the Good Shepherd, going after the lost sheep, an illustration of the sovereign power of God, a type of his prevenient grace, drawing men to himself, and delivering them from sin and death. And it is somewhat singular that so many miracles wrought upon the Sabbath have this character.

"But this miracle may be called one of antagonism. The scrupulosity and hatred of the Pharisees seem to have been in part the occasion of it. Christ then and there chose to vindicate his own authority, and to explain in opposition to their perversion of it, the divine law of the Sabbath. He was jealous for the truth and saw fit not merely to utter it in speech, but also to illustrate and honor it in action—in such action, too, as would prove his right to interpret the Divine will, and would leave them without excuse, should they withstand his authority."—Dr. A. Hovey, *Miracles of Christ* p. 146.

10. Deeds of mercy are becoming the Sabbath. But parties feasting, excursions and amusements are selfish and are unbecoming the Lord's Day, ver. 4.

11. We may be indignant against sin, and at the same time compassionate for the sinner, ver. 5.

12. In the stretching forth of the withered hand behold an illustration of the act and effort of faith, ver. 5.

LESSON VI, AUGUST 9, 1874.

POWER OVER NATURE. CHAP. 4 : 35–41.

THE COMMON VERSION.

35 AND the same day, when the even was come, he saith unto them, Let us pass over unto
36 the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
37 And there arose a great storm of wind, and the waves beat into the ship, so that it was

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AND on that day, when evening was come, he says to them: Let us pass over to the other side. And dismissing the multitude, they take him as he was in the ship. And there were also other ships with him. And there arose a great storm of wind, and the waves beat into the ship, so that the ship was already becom-

Jesus stills a storm on the Sea of Galilee, illustrating his absolute control over the elements. In the Autumn. A. D. 28.—Parallel passages: Matt. 8 : 18, 23–27; Luke 8 : 22–25. See HARMONY § 68.

Between this and the preceding lesson, Mark records the retirement of Jesus to the Sea of Galilee and the selection of the twelve Apostles; the charge of the Pharisees that he was in league with Beelzebub; who are his mother and brethren; and the three parables illustrating the mysteries of the kingdom of God.

35. As the sermon on the Mount was followed by a miracle, so was the great parabolic discourse by the sea-side. The former was for the enlightenment of all, and the miracle was before all; the latter was specially for those who had ears to hear, his disciples, and the miracle was performed specially for them. That miracle (the leper, Matt 8 : 2–4) represents man cleansed and saved by the Savior in harmony with the law; this, the stilling of the tempest, might be termed an acted parable or dark-saying. In the darkness and the extremity of the disciples, Christ appears the solver of their perplexity, and the deliverer from threatening destruction.

On that day when evening was come. Probably about sun-setting. This fixes this voyage and miracle to the evening and night following the parabolic discourse just given.

The other side. The eastern side of the lake.

36. The disciples **dismissing** the multitude **they take him as he was in the ship.** That is, without any preparation; Jesus was already in the boat. It appears from Matthew that after discoursing from the boat, he retired awhile to the house, probably where he resided at Capernaum (Matt. 13 : 36); then returned to the boat and possibly discoursed still more; but seeing the multitude continuing (Matt. 8 : 18), he commands to depart to the opposite side, which command was obeyed promptly and in haste.

Other ships. Or *boats*, according to the oldest manuscripts and the highest critical authorities. These very likely contained some of the multitude, but were separated in the gale.

37. **A great storm of wind.** One of those sudden, violent squalls or whirlwinds, attended with some rain, to which the lake is subject. Rev. E. P. Hammond, who visited this lake in 1866, thus describes one of those sudden storms to which it is subject: "It was not long before a fearful storm burst upon us. We were then nearly two miles from the shore, in that part of the sea which is about seven miles wide; but as the fierce waves tossed our boat about like a plaything, it seemed as if the lake suddenly expanded in all directions. I have at different times in my life been in great danger upon the water. I was once upset in a boat on Lake Superior, and had to swim for my life. But never but once, and that when we struck an iceberg in the Atlantic, was I so much alarmed. I really felt we were in danger of going to the bottom. The miserable Arabs seemed to know nothing about managing the boat; and we could not make them understand a word of our language; and they were as much alarmed as we. One of the ladies was sea-sick. The boat was leaking all the time, and occasionally a large wave paid us an unceremonious visit. Compare the Author's NOTES ON MARK.

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38 now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?
39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great
40 calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith?

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ing filled. And he was in the stern, on the cushion, sleeping. And they awake him, and say to him: Teacher, carest thou not that we perish? And awaking, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased, and there was a great calm. And he said to them: Why are ye so fearful? How is it that ye have no faith?

So violent was this tempest that **the ship was already becoming filled.** It "was covered with the waves," Matt. 8 : 24.

38. **He** is emphatic. While all the rest were awake and filled with terror, *he himself* was in **the stern,** the back part of the vessel, sleeping on **the cushion,** which formed part of the furniture of the boat. Alford suggests that the pillow was the cushion used by the rowers, the covering of their seats.

Sleeping. He needed sleep, like other men; especially after a day of such labor, ch. 3 : 20 to ch. 4 : 35. It was his design also that this storm should be simultaneous with his sleep, so that his disciples should feel their extremity and be the more deeply impressed with his power over the elements. Like Jonah he slept in the midst of the storm; but how differently!—the prophet fleeing from duty, Jesus calmly awaiting the exact moment of duty; the prophet the cause, Jesus the allayer of the storm.

Awake him. They rouse him up, not for his safety, but their own. Teacher. They recognize him as the great and powerful teacher of Israel.

Carest thou not that we perish? A mingled prayer and complaint; with mingled fear and faith. The cries of intense anxiety, the exclamations of terror. "Teacher, we are lost! hast thou no concern for us? Canst thou lie sleeping here while we are perishing? Save us from impending ruin!" (Matt. 8 : 25.) How great the tempest thus to terrify the disciples, who were accustomed to sailing and fishing on the lake!

39. **And awaking, he rebuked.** *Being roused up* or *woke up fully, he rebuked the wind.* How patiently he bears their murmuring and their little faith, and how quickly he comes to their relief.

Peace, be still. *Be silent, be hushed,* and remain so. This remarkable command to the sea is given only here. Some infer from the language that Satan and his demons were the cause of the storm, and that they are the objects of rebuke. It may be explained, however, by supposing a strong personification. By thus speaking, Jesus showed that the elements were subject to his bidding. Compare Ps. 106 : 9; 89 : 8, 9.

The wind ceased, as if weary, tired out, and exhausted. And there was a **great calm,** a great stillness; great in contrast to the violent agitation of both air and water, which had just subsided. Jesus with his disciples in the ship is a beautiful emblem of the church tossed and shaken by the tempests of the world, yet always safe; for Jesus is with her to the end. Compare in contrast, Ezekiel, ch. 27, where Tyre is presented under the figure of a vast ship, built, manned, and freighted by the combined skill, strength, beauty, and riches of all nations; but it is broken by the storm and destroyed.

40. Jesus rebukes the troubled hearts of his disciples. Matthew places this before, and Mark and Luke after, the rebuking of the wind. It is perfectly natural to suppose a part to have been spoken before and a part after the miracle. Thus as he awoke he may have answered their complaining entreaty, "Why are ye fearful, O ye of little faith?" Matt. 8 : 26. Then arising and rebuking the elements, he may have added, "Where is your faith?" (Luke 8 : 25;) "Why are you so fearful? How is it that you have no faith?" Their earnest entreaty showed that they had a "little faith;" but as their terror arose from want of confidence in the power

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41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?	And they feared exceedingly, and said one to another: Who then is this, that even the wind and the sea obey him?

of Jesus, and so completely unmanned them, it could be said comparatively that they **had no faith.** Meyer notes the fact that Mark more than the other evangelists makes prominent the weakness of the disciples in knowledge and faith, ch. 6 : 52; 7 : 18; 8 : 18, 33; 9 : 6, 19; 10 : 24, 32; 14 : 40; 16 : 8, 11, 13, 14.

41. **They feared exceedingly.** Literally, *They feared a great fear*, they were greatly terrified.

Who then is this? Who exercises such perfect control over the elements of nature? From Matthew (8 : 27) this seems to be the exclamation of the crew or sailors on board. But here, and also in Luke (8 : 25), it appears that the disciples shared in their feelings and exclamations of amazement. They indeed believed in Jesus and the Messiah, but such an exhibition of power confounded them; not only confirmed their previous knowledge and belief of his greatness, but excited within them wondering thoughts regarding his divine origin, power, etc. Compare the exclamation of the mariners on a similar occasion (Matt. 14 : 33), "Of a truth thou art the son of God."

PRACTICAL OBSERVATIONS.

1. Obedience to Christ often leads into trials, vers. 35–37.

2. In trials we often have our richest experiences; we learn the most valuable lessons regarding ourselves and Christ, vers. 38–40.

3. Jesus was human; yet he was divine. He sleeps, yet at the proper moment he speaks to the winds and they obey him, vers. 38, 39. "As man he slept; but at the same time he was the true watchman of Israel who never slumbereth nor sleepeth."—POOLE.

4. Learn how patiently and tenderly Christ deals with his people, ver. 40.

5. In the stilling of the tempest we have a four-fold illustration—of Christ with his people of every age; Christ with his church, against which the gates of hell shall not prevail; Christ with the believer through the voyage of life; and Christ with the repenting sinner, allaying his fears through his word of forgiveness, vers. 36–41.

LESSON VII, AUGUST 16, 1874.

POWER OVER DEMONS. CHAP. 5 : 1–15.

THE COMMON VERSION.	THE REVISED VERSION.
AND they came over unto the other side of the sea, into the country of the Gadarenes.	AND they came to the other side of the sea, into the country of the Gerasenes. And when he

Healing of the Gerasene demoniac; illustrating the power of Jesus over the kingdom of darkness. Probably in the Autumn, A. D. 28.—Parallel passages: Matt. 8 : 28–34; Luke 8 : 26–35. See HARMONY, § 69.

1. **Other side of the sea.** The eastern side.

Country of the Gerasenes. This is the true reading here and in Luke 8 : 26, according to highest critical authorities. But in Matt. 8 : 28 the most approved reading is "country of Gadarenes." *Gadara*, now *Umkeis*, was a city of Perea, a chief city of Decapolis, about seven or eight miles southeast of the Sea of Galilee. The territory or "*the country*" of Gadara could well extend to the lake. It should be added, however, that there is some manuscript authority for reading *Gergesenes* in Mark, and especially in Matthew and Luke.

THE COMMON VERSION.

2 And when he was come out of
the ship, immediately there met
him out of the tombs a man
with an unclean spirit, who
3 had *his* dwelling among the
tombs; and no man could bind
4 him, no, not with chains; be-
cause that he had been often
bound with fetters and chains,
and the chains had been

THE REVISED VERSION.

had come out of the ship, imme-
diately there met him out of the
tombs a man with an unclean
spirit, who had his dwelling in
the tombs; and no one could
any longer bind him, not even
with chains. Because he had
often been bound with fetters
and chains; and the chains had

Gerasa, now *Jerash*, on the eastern boundary of Perea, was a town of Decapolis, about forty miles southeast of the scene of the miracle. Josephus describes it as rich and populous. Most beautiful and extensive ruins now mark its site. A large tract of country adjacent to the city, possibly extending to the Sea of Galilee, may have borne its name. Jerome states that in his day Gilead was called Gerasa. But Origen speaks of a city, called *Gergesa*, which stood on the eastern shore of the Sea of Galilee. Some reference to its ancient inhabitants may possibly have been made by Girgashites in Josh. 3 : 10. Its ruins, now called *Gersa*, may now be seen on the eastern shore of the lake, about midway between the entrance and the outlet of the Jordan. "It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs. . . . The lake is so near the base of the mountain, that the swine rushing madly down it could not stop, but would be hurried on into the water and drowned."—DR. THOMSON, *The Land and the Book*, vol. ii., pp. 35, 36. The name as pronounced by the Arabs is very nearly the ancient Gergesa or Geresa. Hence *the country of the Gerasenes* is best explained as referring to the district of this city on the shore of the lake. The country of Gergesa, or Gerasa, probably joined upon that of Gadara; and as the limits of the territory of each city were not very accurately defined, Matthew could call it the country of the Gadarenes, and Mark and Luke the country of the Gerasenes.

2. **When he had come out . . . immediately.** As he came out of the ship, as he landed, immediately the demoniac **met** him. This shows that the miracle was performed near the shore.

Out of the tombs. The sepulchres of the Hebrews were generally cut out of the solid rock. Caves were also used for this purpose. They are now often resorted to for shelter during the night. And sometimes the wandering Arabs take up their winter abode in them. Compare Judges 6 : 2. A maniac too is sometimes found dwelling in them.

A man. Matthew says, "two possessed with devils." This however, is no contradiction, for he who speaks of the two includes the one, and they who speak of the one do not deny that there were two. One of them may have been more prominent and afterward well known to many, and hence may have been only noticed by Mark and Luke. He only may have gone forth publishing the great things done for him, ver. 20; Luke 8 : 39.

With an unclean spirit. Demonized, in the power and possession of demons. See on ch. 1 : 23.

3. Mark in this and the two following verses describes with great particularity this most terrible case of demoniacal possession recorded in the Gospels. No others are represented as possessing such muscular strength, such abandonment of all society, and such savage and uncontrollable ferocity.

In the tombs. Luke (8 : 27) says this possession had been for a long time, and that he wore no clothes.

No one could any longer bind him. His case had been growing worse till he could be no longer confined, binding *even with chains* proving ineffectual.

4. Facts corroborating the last clause of the preceding verse.

Fetters, or shackles, especially for the feet, though they may be applied to any part of the body.

Chains specially for binding prisoners.

THE COMMON VERSION.

plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame
5 him. And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones.
6 But when he saw Jesus afar off, he ran and worshipped
7 him, and cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I

THE REVISED VERSION.

been torn asunder by him, and the fetters broken in pieces, and no one could tame him. And always, night and day, he was in the tombs, and in the mountains, crying out, and cutting himself with stones. But seeing Jesus afar off, he ran and bowed down to him, and cried with a loud voice, and said: What have I to do with thee, Jesus, Son of the most high God? I adjure

Torn asunder, or apart.

Broken in pieces. Crushed together and thus broken in pieces.

No one could tame him; able, strong enough, to tame him. No one could subdue him, bring him physically and mentally under his power. Matthew (8 : 28) says that he was "exceedingly fierce, so that no man might pass that way."

5. How he spent his time.

Always, night and day; all the time, by night as well as by day. He was sleepless.

In the tombs and in the mountains. He did not confine himself to the tombs, which are numerous all along that region, but also wandered outside in the mountains of that vicinity.

Crying out; in a terrible manner, in ferocity, terror, and pain.

Cutting himself with stones, with the sharp pieces of stones found in tombs and mountains. What a fearful description of demoniacal madness! Wildly roaming in tombs and in solitary places, uttering the oft-repeated scream; and every now and then, as if contending with some foe, rending his own flesh. Under the power of demons he is no longer guided by the law of self-preservation.

Seeing Jesus afar off. Relatively from afar. In the distance, probably from the side of the mountain where were the tombs, ver. 2.

He ran, it may be, at first with the purpose of assaulting him; but the demons recognized Christ's divine nature, or at least felt his superhuman influence, and **bowed down to him**, *did him reverence*. The word translated *bowed down* literally means *to kiss the hand to any one* as an expression of reverence and homage. It was especially applied to express the Oriental form of salutation of an inferior, by prostration of the face to the ground, kissing at the same time the hand toward the superior. It thus denoted the reverence paid to teachers and the homage paid to kings. When the object of homage was God, it denoted worship, or adoration. When our common version was prepared, the English word *worship*, like the Greek original, was applicable to men as well as to God. Thus in Luke 14 : 10 to "have worship" means to "have honor." Here the word refers to his bowing down, doing the act of reverence; for demons cannot be said in any true sense to worship God. Thus he whom no one could tame prostrates himself in reverence before the Son of God. Demons believe and tremble (James 2 : 19), while unbelieving Jews blaspheme, ch. 3 : 22.

7. In this act of reverence **he cried with a loud voice.** He gave one of his unearthly shrieks, ver. 5.

And said. Thus the demons speak through the man, so thorough was their control over both his body and soul.

What have I to do with thee. What is there in common between thee and me? Why interfere with me? Ezra 4 : 3. See on ch. 1 : 24. The use of the singular here may be explained by supposing the chief or commander of these unclean spirits as speaking.

Son of the most high God. Evidently recognizing his divine nature. Compare on ch. 1 : 1.

THE COMMON VERSION.

adjure thee by God, that thou
8 torment me not. For he said
unto him, Come out of the
9 man, *thou* unclean spirit. And
he asked him, What *is* thy
name? And he answered, say-
ing, My name *is* Legion; for
10 we are many. And he be-
sought him much that he would
not send them away out of the
country.
11 Now there was there nigh
unto the mountains a great
12 herd of swine feeding. And
all the devils besought him,

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thee by God, do not torment me.
for he said to him: Come forth,
unclean spirit, out of the man.
And he asked him: What is thy
name? And he says to him:
My name is Legion; because
we are many. And he besought
him much that he would not
send them away out of the coun-
try.

And there was there, by the
mountain, a great herd of swine
feeding. And all the demons

I adjure thee. I charge thee with the most earnest entreaty in the name of God; I conjure thee by God.

Do not torment me. The presence of Jesus, sending the demons from the man (see next verse), or sending them into the abyss, or hell (Luke 8 : 31), were each and all a torment to the demon. Matthew (8 : 29) adds "before the time," that is of final doom, Matt. 25 : 41; 2 Pet. 2 : 4; Jude 6.

8. Mark here throws in the reason of this remarkable and importunate adjuration.

For he said, or *was saying* Jesus had just before this cry commanded the unclean spirit to come out of the man. This itself was a source of torment, and excited the guilty fears of the demon of something more terrible. Demons seem to have been less miserable in human possession than without it. It should be noted that the unclean spirit did not come out immediately upon Christ's command. This was not owing to the strength of the demons, or to any inability in Jesus; but to his wisdom, who permitted the unclean spirit to speak imploringly, tell his name, and the great number under him. Thus the great power of Jesus was the more strikingly manifested to his disciples, and for all time.

9. **Asked him,** the unclean spirit who had spoken through the man, ver. 7. **What is thy name?** Jesus did not ask this for his own information; but to show the miserable condition of the man, and the great combined power of demons, which he was about to overcome. **Legion.** The Roman legion consisted of about six thousand. The word had come to signify any large number with the ideas of order and subordination. It is about equivalent to *host*, and explained by the unclean spirit himself: **because we are many.** One chief, superior one, with inferior ones under him. He gives his name as associated with subordinate spirits. It shows his overwhelming power over the entire nature of the man. That evil spirits go often in companies is to be inferred not only from this, but also from the case of Mary Magdalene, from whom were cast out seven demons, Luke 8 : 2. How many demons there were in this case we have no means of knowing; although the number of the swine, two thousand (ver. 13), may be suggestive of the number of demons.

10. **He besought him much.** Earnest in his entreaty. An unclean spirit at prayer! Yet many men are prayerless. **Not send them away out of the country,** where they had been so long, and exercised so much power. That district east of the Sea of Galilee was inhabited with a mingled population of Jews and Gentiles. A country where so many swine were kept, and in which business Jews may have directly or indirectly participated, contrary to Mosaic law (Lev. 11 : 7, 8), was pleasing to the demons. Luke (8 : 31) adds "not command them to go into the deep" or *abyss*, the abode of lost spirits, Rev. 9 : 1, 11; 20 : 3.

11. **By the mountains;** on a slope of the mountain, ver. 13. This is entirely consistent with Matthew (8 : 30), "a good way off from them," a relative expression, which may be ap-

THE COMMON VERSION.	THE REVISED VERSION.
saying, Send us into the swine, that we may enter into them.	besought him, saying: Send us into the swine, that we may enter
13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked	into them. And immediately Jesus gave them leave. And coming out, the unclean spirits entered into the swine. And the herd rushed down the steep into the sea, about two thousand, and were choked in the sea.
14 in the sea. And they that fed	And they who fed them fled, and

plied to a greater or less distance, according to circumstances and the particular feelings of the beholder at the time.

12. The demons all unite in a special petition. They do not ask that they may be made better, or have their natures changed; but as they must depart from the man, they ask permission to enter the swine.

Send us; thus recognizing the power of Jesus, as Lord. They do not demand, but entreat him as one who can do with them as he saw fit. Luke (8 : 32) uses the verb "suffer," or permit them to enter. **Swine.** These unclean brutes were congenial with their unclean natures. How they could possess inferior animals is not difficult to imagine, since they so thoroughly possessed the lower and sensual nature of men. They could exert no moral and intellectual influence, as in man; but they could operate through the organs of their bodies, and through their animal and sensual natures.

13. **Immediately Jesus gave them leave.** Jesus did not *send* them, but *permitted* them, and the permission was immediate. Why he did this we are not informed. The requests of Satan are sometimes granted (Job 1 : 12; 2 : 6), but always for some good purpose in the end. By giving them this permission it was clearly shown that demons do exist, that those possessed with demons were not simply insane, or suffering from mere bodily disease. It also showed the power and malignity of these fiends of darkness, and their subjection to Christ, who "was manifested that he might destroy the works of the devil," John 3 : 8. Their final and utter overthrow was foreshadowed.

The herd rushed down the overhanging steep. The declivity at the base of the mountain at Gersa is said to be almost perpendicular. "The bluff behind is so steep, and the shore so narrow, that a herd of swine, rushing frantically down, must certainly have been overwhelmed in the sea before they could recover themselves."—MR. TRISTRAM, *Land of Israel*, p. 466.

About two thousand. An estimated round number. That so many should at once have rushed into the sea and been drowned shows supernatural power.

Choked. Strangled in the sea, resulting in their death; Matthew (8 : 32) definitely says, "perished in the waters."

This miracle and that of the withered fig-tree which Jesus cursed (ch. 11 : 12–14, 20) are the only ones which resulted in any destruction of property. Cavilers have seized hold of these in their objections to Christianity. But Christ as the Son of God had a right to send the demons wherever he pleased. The cattle of a thousand hills were also his (Ps. 50 : 10), and he held a right to do what he would with his own, Matt. 20 : 15. "The act was one of sovereign authority attested by the miracle itself, and so far as we can learn, not disputed by the persons injured, however much they might lament their loss and wish to avoid its repetition. There is no more need of any special vindication here than in the case of far more serious inflictions of the same kind by disease or accident."—ALEXANDER. Besides, the permission was our Lord's; the destruction of the swine, the work of demons. Jesus was no more responsible for what the demons did than he is for what wicked men do, whom he permits to live and to hold positions of power in the world. We must believe that Jesus had wise and good reasons for this permission, as for all he ever did or permitted. The owners may have in various ways showed contempt for the Mosaic law, and hence this judgment upon them. This may have been a special providential sermon for the people of that city and vicinity.

THE COMMON VERSION.

the swine fled, and told *it* in the city, and in the country. And they went out to see what
15 it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

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reported it in the city and in the country. And they came to see what it was that was done. And they come to Jesus, and see him who was possessed with demons, sitting, clothed and in his right mind, him who had the legion, and they were afraid.

14. The feeders of the swine, astonished and affrighted at the frenzied destruction of the herd in the sea, flee and *report* the catastrophe to the owners **in the city and in the country,** or *fields*. Gersa and vicinity are doubtless meant. From Matt. 8 : 33 it appears that they also told "what was befallen to the possessed with the devils." Their haste in fleeing did not give them much time for this. But they doubtless saw and heard the demoniac at the base of the mountain, and from his changed deportment inferred some of the facts of the case. The people at once went out to see for themselves **what it was that was done.** Such a wonderful occurrence would quickly call out a crowd. Matthew (8 : 34) says, "the whole city came out to meet Jesus."

15. The mass of the people come to Jesus, and **see him that was possessed,** look upon him with surprise and amazement.

And had the legion. One who had been such a maniac and such a terror to that country. He may have been known by that name in that region. It is not really necessary, however, to suppose this. The order of the original is very striking, "sitting and clothed and in his right mind, him who had the legion." That he who for a long time had been a raving maniac, living like a wild man, and wearing no clothing (Luke 8 : 27) should be calmly **sitting** at the feet of Jesus (Luke 8 : 35) **clothed** like others with raiment, and **in his right mind,** with a sane or sound mind, was indeed a matter of astonishment. Hence **they were afraid,** they were awe-struck at such an exhibition of supernatural power, and in the presence of one possessed with greater power than legion.

PRACTICAL OBSERVATIONS.

1. Like Jesus, we should be willing to labor anywhere and everywhere. Great spiritual victories may be achieved in the most unpromising places, vers. 1, 19.

2. Satan and his demons exert an active influence among men, opposed to Christ and his kingdom, ver. 2; 1 Pet. 5 : 8, 9.

3. How deplorable the condition of the sinner under the power of sin and Satan, vers. 3, 4.

4. How terribly cruel, malicious and deposing are unclean spirits, vers. 3, 5, 13.

5. If the condition of men under Satan's power can be so terrible in this world, what must it be at last in the world of woe? vers. 2–5.

6. A faith and service of fear are not enough to meet the requirements of God, ver. 6, 7.

7. How united are demons in sin, and in their malicious designs against mankind. Though so many as legion, they are as one. So should the people of God be united in the truth, and in their designs for God's glory, ver. 9.

8. Jesus is sovereign of the universe, vers. 7, 8; Matt. 28 : 18.

9. An answered prayer is not always a sign of divine approbation, nor an unanswered one a sign of divine displeasure, vers. 9–13, 18, 19.

10. The powers of hell are subject to the word of Jesus; they cannot go beyond his permission, ver. 13.

11. Jesus may permit us to lose our property, either in mercy or judgment, ver. 13; Dan. 4 : 34, 35.

12. Many lose their own souls through fear of wordly danger, or loss on account of Christ, vers. 14, 15.

13. Are we delivered from the power of Satan, "sitting at the feet of Jesus, clothed, and in our right mind"? ver. 15; Luke 8 : 35.

LESSON VIII., AUGUST 23, 1874.

POWER OVER DISEASE. CHAP. 5 : 24-34.

THE COMMON VERSION.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve
26 years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she
27 had heard of Jesus, came in the press behind, and touched
28 his garment. For she said, If

THE REVISED VERSION.

And he went with him; and a great multitude was following him, and thronging him.

And a certain woman, who had a flow of blood twelve years, and had suffered much by many physicians, and spent all that she had, and was not at all benefited but rather grew worse, hearing of Jesus, came in the crowd behind, and touched his garment. For she said: If I

Healing of the woman with the issue of blood; exhibiting a power over disease beyond that of human skill. The date of this miracle is uncertain. It probably occurred either in the spring (possibly March), or in the Autumn of A. D. 28. Parallel passages: Matt. 9 : 19-22; Luke 8 : 42-48. See HARMONY, § 48.

Between this and the preceding lesson, Mark relates some further particulars concerning the Gerasene demoniac; the return of Jesus to the western side of the lake; and the coming of Jairus to him in behalf of a dying daughter.

24. Jesus immediately complies with the request and goes with Jairus. A great multitude, such as so often attended him, followed, and **was thronging him**, *was pressing upon him* (ch. 3 : 9), so that, doubtless, he could not walk without difficulty. The time and place of the miracle upon the woman.

25. At this point Matthew, Mark, and Luke relate the healing of a **certain woman** having a chronic disease, which according to the law rendered her unclean, Lev. 15 : 25. The details of her grievous disorder are unnecessary. Her hopeless case and the incurableness of her disease are shown in this and the next verse. It was of long continuance, chronic, **twelve years**.

26. **Suffered much of many physicians.** There was then a medical profession and many practitioners. This woman had probably been possessed of wealth, and had moved in good society, but the expenses of many physicians had reduced her to poverty. She had suffered much, not only from her disease, but from their prescriptions. Although she had emphatically spent **all**, yet she was not at all benefited, and the hopelessness of her case is indicated by the fact that she **rather grew worse**. How pitiable her condition! excluded from society and suffering from an incurable disease.

27. But having heard of Jesus and the wonderful cures he had wrought, she had faith in his power to heal her. She approaches him in the **crowd from behind**, both from a sense of her unworthiness and her uncleanness, and also to escape observation, and **touched his garment**, his mantle, outer garment. And but the fringe of the garment, Matt. 9 : 20; Luke 8 : 44; Lev. 15 : 58. "It is important, though it may be difficult, to realize the situation of this woman, once possessed of health and wealth, and no doubt moving in respectable society, now beggared and diseased, without a hope of human help, and secretly believing in the power of Christ, and him alone, to heal her, yet deterred by some natural misgiving and by shame, perhaps connected with the nature of her malady, from coming with the rest to be publicly recognized and then relieved. However commonplace the case may seem to many, there are some in whose experiences, when clearly seen and seriously attended to, it touches a mysterious cord of painful sympathy."—ALEXANDER.

28. The reason of her approaching and touching Christ's garment. **For she said.** She was

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I may touch but his clothes, I
29 shall be whole. And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed
30 of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched
31 my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and
32 sayest thou, Who touched me? And he looked around about to

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touch even his garments, I shall be made whole. And straightway the fountain of her blood was dried up; and she perceived in her body that she was healed of that plague. And immediately Jesus, perceiving in himself that power had gone forth from him, turned about in the crowd, and said: Who touched my garments? And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou: Who touched me? And he looked around to see

saying to or within herself, she thought, Matt. 9 : 21. **If I touch even his garments,** no matter which or what part, **I shall be made whole,** healed of my disease. Her faith is vividly presented by revealing the thoughts of her heart. Like Jairus (ver. 23) she thought there must be some contact with Jesus. She believingly and modestly desired to touch only his garments. There may be true faith, and even strong faith, amid much superstition.

29. **Straightway,** etc. The cure in this verse is described as instantaneous and complete.

Was dried up. The deep-rooted disease was thoroughly cured.

And she felt, perceived in her body, by the peculiar sensations she experienced, that health was restored, that she was healed of **that plague,** or *scourge*, ch. 3 : 10.

30. **Jesus immediately,** etc. Upon this woman's touch and cure.

Perceiving in himself. He had an inward consciousness of the fact. He knew it intellectually. The words do not imply that the **power** went out involuntarily. Others touched him, but felt no saving influence, because theirs was not in faith. Her cure was the result and answer of her touch of faith, which reached beyond the fringe of his garment to his divine nature. Compare ch. 6 : 56; Luke 6 : 19. Whithin that nature there was the inherent power to cure diseases, and a knowledge of all that was going on. He permitted power to go forth for the healing of the woman when her faith was properly exercised. That it went forth without his permission and direction is not required by the language; and at the same time is inconsistent with his divinity, as well as absurd.

Who touched my garments? The question implies neither ignorance nor dissimulation in Jesus. It was asked in order to call forth the confession of the woman for her own good and the good of others. Compare Luke 24 : 17–19, where Jesus asks questions of the two on their way to Emmaus, not for his own information, but to draw out a statement of their views and feelings. So a judge asks the prisoner whether he is guilty or not guilty, though he may know the certainty of his guilt. Compare Gen. 3 : 9; 2 Kings 5 : 25.

31. A general denial by the multitude followed. Luke 8 : 45. The question seemed unreasonable, uncalled for.

And his disciples said. "Peter and they that were with him," Luke 8 : 45. His immediate followers who believed on him. It was much like Peter thus to speak, both for himself and as spokesman for the disciples. Very likely others may have repeated the same exclamation of wonder and surprise, when the multitude was all the time **thronging** him. But Jesus affirmed that some one had touched him, implying a touch of intention and faith, and not a mere thoughtless and accidental *pressing* of the multitude.

32. **He looked around to see her.** He was not in doubt regarding the object of his search; the very gender implies his knowledge, "to see *her*." Luke (8 : 47) also confirms when he says, "When the woman saw she was not hid." Jesus knew, and now by his look he brings out the confession. Compare his look upon Peter, Luke 22 : 61.

THE COMMON VERSION.	THE REVISED VERSION.
see her that had done this thing.	her who had done this. But
33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all	the woman, fearing and trembling, knowing what was done to her, came and fell down before him, and told him all the truth.
34 the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.	And he said to her: Daughter, thy faith has made the whole; go in peace, and be healed of thy plague.

33. The effect of his searching question and look upon the woman.

Fearing and trembling. The trembling was the result, the outward manifestation, of her fear, which arose from a sense of his greatness and her own unworthiness; from her stealthy method of obtaining a cure, and his manner of searching her out. In humility and reverence she **fell down,** prostrated herself before him, giving herself up to his power and mercy, and **told him all the truth,** candidly and publicly (Luke 8 : 47) acknowledge what she had done, why she did it and with what effect. Thus while Jesus permitted her, in her timidity and sense of shame, to receive secretly his saving power, he called out a public acknowledgment after that power had been experienced.

"Nature may shrink back and wish to spare itself the shame of acknowledging its moral pollution, but this weakness must be conquered, and the tide of love and thankfulness permitted to flow out, full and free, to the glory of divine grace. A genuine faith, though untaught, unspoken, and perhaps slightly superstitious, may receive the first blessing; but then it must be spoken, and taught and tested. It cannot remain under the soil, but must shoot up into the face of the sky, and live in the light of day."—A. HOVEY, *Miracles of Christ*, p. 168.

34. Having drawn from the woman a proper confession, Jesus now speaks words of comfort, and confirms the miracle.

Daughter. A term of kindness, like the word "son" in ch. 2 : 5, and doubtless expressive of a spiritual relation sustained to him, 2 Cor. 6 : 18 Heb. 2 : 10.

Thy faith, etc. According to Matthew (9 : 22) he adds, "Be of good comfort." Jesus makes her faith prominent, though imperfect, as the condition or means of her cure. His divine power had been exerted according to her faith.

Go in peace. A usual form of parting salutation, especially to inferiors, expressive of friendship and good wishes, Exod. 4 : 18; 1 Sam. 1 : 17; Luke 7 : 50; James 2 : 16. Literally, *Go away into peace*, into a state of serenity and freedom from thy former bodily and spiritual sufferings. He dismisses her with his blessing.

Be healed of thy plague. The healing is thus publicly and solemnly ratified. The cure should be permanent.

PRACTICAL OBSERVATIONS.

1. In human diseases and sufferings we see the miseries of sin, and a type of the deeper disease of the soul, ver. 25.
2. In this woman we have an illustration of the sinner. (1). He has a disease of long standing. (2). He seeks relief from human help; but in vain. (3). Happy is he, if he learns his own spiritual poverty, and learns that he has a disease so deep as to be incurable by human help. (4). And happy he who in his extremity goes to Jesus, vers. 25, 26.
3. Many press toward Christ, but few touch him in faith, vers. 27, 28.
4. Regeneration is instantaneous. At the moment of the soul's first exercise of faith the soul is born of God, ver. 29.
5. It is the duty of all who have come to Christ openly to acknowledge him, and publicly profess his name, vers. 31–33; Rom. 10 : 9, 10; Acts 22 : 16.
6. Faith is the appointed means of obtaining peace, pardon and salvation, ver. 34.
7. Do you truly believe? Have you through faith been made whole?

LESSON IX, AUGUST 30, 1874.

POWER OVER DEATH. CHAP. 5 : 22, 23, 35–43.

THE COMMON VERSION.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his
23 feet, and besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

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And there comes one of the rulers of the synagogue, Jairus by name. And seeing him, he fell at his feet, and besought him much, saying: My little daughter lies at the point of death. I pray thee come, and lay thy hands on her, that she may be healed and live.

The daughter of Jairus raised to life.—Jesus the resurrection and the life. The time of this miracle is uncertain. It probably occurred either in the spring (possibly March), or in the autumn of A. D. 28. According to Matt. 9 : 17, 18, this miracle and that of the preceding lesson were performed immediately after Christ's discourse on fasting at Matthew's feast. The position of this section then would be just after Mark 2 : 22 and Luke 5 : 39. See on ver. 43. For some reason unknown to us, Mark and Luke may have deferred this account till after the healing of the demoniac, possibly to bring together these wonderful miracles on opposite sides of the lake, placing last the greatest miracle, the raising of the dead. Or we may suppose that Christ's discourse on fasting (Matt. 9 : 14–17; Mark 2 : 18–22; Luke 5 : 33–39) finds its position at this point between the healing of the demoniac and the raising of Jairus' daughter. Some suppose that Matthew's feast also (ch. 2 : 15–22) finds its true position here. But every arrangement is beset with difficulty. Did we know more of the circumstances, all would be plain. See Author's Harmony, notes on §§ 46, 47, 48. Parallel passages: Matt. 9 : 18, 23–26; Luke 8 : 41, 42, 49–56. See Harmony § 48.

Notice that the first two verses of this lesson precede, and the remaining verses follow the preceding lesson.

22. **And there comes.** These words do not necessarily connect this in time with the preceding miracle. The meaning may be, "And on a certain occasion there comes." Or, taking the last clause of the preceding verse, *On a time he was by the sea, surrounded with crowds, and there comes.* According to Matthew (9 : 10, 14, 18) Jesus seems to have been in the house of Matthew, ch. 2 : 15. But it is not necessary to suppose the whole or even a part of Christ's discourse on fasting to have been delivered in the house; see on ch. 2 : 16. It may have been given after coming forth from Matthew's feast, in a public place.

One of the rulers of the synagogue. One of the elders and presiding officers, who convened the assembly, preserved order, invited readers and speakers, Acts 13 : 15.

Jairus, probably the Hebrew name Jair. (Num. 32 : 41), meaning *whom Jehovah enlightens.*

And seeing him. The use of the present gives vividness to the narrative. It would seem that Jairus did not see him at once, but, making his way through the crowd, he at length saw him and **fell at his feet,** in the posture of reverence and earnest entreaty.

23. **Besought him much;** the same words in the original as in ver. 10.

My little daughter. Twelve years of age, ver. 42. An only daughter, Luke 8 : 42.

Lies at the point of death. In the last extremity. "She lay a dying," Luke 8 : 42. But Matthew (9 : 18), "is even now dead." The father on reaching Jesus may have first given vent to his fears by the strong statement she "is even now dead," or rather, *has just now died;* and then have explained himself by saying that she was at the point of death or dying.

I pray thee. Implied in the original, *I beseech thee,* therefore, *in order that thou mayest come,* etc. His strong faith is shown by his leaving his dying daughter to seek the aid of Jesus, and by his earnest entreaty. Yet he seems to have thought that personal contact was necessary, **lay thy hands on her.** His faith was not of so high a type as that of the centurion at Capernaum, Matt. 8 : 8–10.

THE COMMON VERSION.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master
36 any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only
37 believe. And he suffered no man to follow him, save Peter, and James, and John the brother
38 of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and
39 wailed greatly. And when he

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While he was yet speaking, they come from the ruler of the synagogue's house, saying: Thy daughter is dead; why troublest thou the Teacher any further? And Jesus, overhearing the word that was spoken, says to the ruler of the synagogue: Be not afraid; only believe. And he suffered no one to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he sees a tumult, and those who wept and wailed greatly. And

At this point Mark relates the healing of the woman with the issue of blood (last lesson).

35. **While he yet spake**; words of comfort to the woman. How long these moments of delay must have seemed to the anxious Jairus! But in the midst of them, while Jesus was still speaking to the woman, messengers came from the ruler's house announcing the death of his daughter.

Why troublest thou, etc. It appears that Jairus had come with the knowledge and consent of his family.

Teacher; see ch. 4 : 38.

36. **And Jesus, overhearing** the message, which was spoken as in private to Jairus. Such details show the accuracy of Mark, and give vividness to the narrative. From words of peace and blessing to the woman, Jesus turns to give comfort to Jairus and encourage his faith.

Be not afraid, as if there was no hope and all were lost.

Only believe in my power to help you, and save your daughter. According to Luke (8 : 50), Jesus added, "she shall be made whole," *saved*, recovered. He encourages his faith to expect the recovery of his daughter, though somewhat indefinitely. *How*, and really *from what*, Jairus might still be in doubt.

37. Only **Peter, James and John** are now suffered to go with him and Jairus. The multitude and other disciples, doubtless learning that the child was dead, were the more easily prevailed upon to stay from following Jesus. These three formed Christ's innermost circle of disciples. They were afterward selected to be present at his transfiguration (ch. 9 : 2), and his agony in the garden, ch. 14 : 33. Thus were they fitted to be foremost in labors and sufferings, Acts 2 : 14; 3 : 3, 4; 4 : 3, 13; 8 : 14; 12 : 2, 3.

A tumult, an uproar, a noise of loud lamentation, such as commonly attended a funeral.

Wailed greatly. The custom of mourning for the dead and at funerals is alluded to in such passages as Eccle. 12 : 5; Jer. 9 : 17; 16 : 6, 7; Ezek. 24 : 17. Similar customs still prevail in the east. Dr. Hackett in his *Illustration of Scripture* (page 122), remarks: "It is customary, when a member of a family is about to die, for the friends to assemble around him, and watch the ebbing away of life, so as to mark the precise moment when he breathes his last; upon which they set up instantly a united outcry, attended with weeping, and often with beating upon the breast, and tearing out the hair of the head. . . How exactly at the moment of the Savior's arrival, did the house of Jairus correspond with the condition of one, at the present time, in which death has just taken place! It resounded with the same boisterous expressions of grief for which the natives of the East are still noted. The lamentation must have

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was come in, he saith unto them, Why make ye this ado, and weep? The damsel is not
40 dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel
41 was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which

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entering in, he says to them: Why do you make a tumult, and weep? The child is not dead, but is sleeping. And they laughed him to scorn. But he, putting them all out, takes the father of the child, and the mother, and those who were with him, and enters in where the child was. And taking the hand of the child, he says to her: Talitha kumi; which is inter-

commenced also at the instant of the child's decease; for when Jesus arrived he found the mourners already present, and singing the death-dirge. . . . . Matthew speaks of 'minstrels' as taking part in the tumult. The use of instruments of music at such times is not universal, but depends on the circumstances of the family. It involves some expense, which can not always be afforded. Mr. Lane mentions that it is chiefly at the funerals of the rich among the Egyptians that musicians are employed to contribute their part to the mournful celebration. The 'minstrels,' therefore, appear very properly in this particular history. Jairus, the father of the damsel to whom Christ restored life, since he was a ruler of the synagogue, must have been a person of some rank among his countrymen. In such a family the most decent style of performing the last sad offices would be observed." The ancient Jews commonly buried a person the same day that he died. Compare Acts 5 : 5–10.

39. **The child,** or *little child.* A term of tenderness. It is interesting to note the several terms by which the daughter is designated, thus: "Little daughter," ver. 23; daughter," ver. 35; "the little child," vers. 39, 40, 41; "damsel," 42; also "an only daughter," Luke 8 : 42; "maiden," Luke 8 : 54. In this we discover a pleasing diversity.

Is not dead, but is sleeping. Regard her not as dead, but sleeping, for she is soon to come to life again. Some suppose her death only apparent, that she was in a swoon, or state of unconsciousness like one dead. But according to Luke 8 : 53–55, not only did the mourners *know* that she was dead, but at the command of Jesus *her spirit returned.* Jesus used a similar verb when he said, "Lazarus sleepeth," which he explained to mean death, John 11 : 11, 14. It is true that the verb in the latter passage is the one generally used for describing death as a sleep, Matt. 27 : 52; Acts 7 : 60; 13 : 36, etc.; but we find the verb of this passage used also of the dead in 1 Thess. 5 : 10. Jesus also allowed the parents and others to regard the damsel as really dead and raised to life again, Luke 8 : 52, 53, 56. In relation to his power, death was only a sleep from which she should be speedily awakened.

40. The company of mourners was certain that the child was dead, and understanding neither the language nor the power of Jesus, **laughed him to scorn,** in derision. The crowd of noisy mourners and deriders are put forth. With the consent of the ruler Jesus orders them to leave, and they depart. He had entered the house (ver. 39), now he enters the room where **the child** was. "Probably the large upper room near the roof, which seems to have been used on such occasions (compare Acts 9 : 37, 39)."—ALEXANDER. Only Peter, James, and John (ver. 37), the father and mother now attend Jesus.

41. Jesus **taking** or *seizing* the hand of the child, suited his action to his words. This was not necessary to the miracle, but for the good of those present. Their impression was thus deepened, and the faith of the parents strengthened.

Talitha cumi. Aramaic, showing that this was the colloquial language of the Jews at that time, which Jesus himself used. The repetition of the exact words gives vividness to the narrative. It is supposed that Mark wrote under the direction of Peter, on whose memory these words were indelibly impressed. As Mark wrote for Gentile and especially Roman readers, he interprets the words into Greek. Compare ch. 3 : 17; 7 : 11, 34; 14 : 36.

THE COMMON VERSION.	THE REVISED VERSION.
is, being interpreted, Damsel, 42 I say unto thee, arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great 43 astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.	preted, Damsel, I say to thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them strictly that no one should know this. And he commanded that something should be given her to eat.

Damsel. A term of endearment in familiar discourse addressed to a girl.

I say unto you. Not strictly contained in *Talitha cumi*, yet expressing their meaning, and manner of utterance, by making the personal authority of our Lord emphatic.

Arise. Rouse thee, rise up, arise.

42. **Straightway.** The cure was not gradual, but instantaneous.

Walked. Thus showing that her cure was complete. Compare Mark 1 : 31.

For . . . twelve years. Reason of the statement that she immediately arose and walked, for she was of suitable age. In tenderness she had been called "little daughter" (ver. 23), and "little child" (see on ver. 39). Notice that the length of the woman's sufferings, who was healed, was also twelve years, ver. 25.

The great astonishment of the parents and disciples who witnessed it, shows that they regarded her as really raised from the dead.

43. **Jesus charged** them strictly that no one should **know** it for wise reasons; see on ch. 1 : 44. Possibly to prevent arousing the fanaticism of the people and the greater envy of the Pharisees; for his time had not come. Yet notwithstanding this precaution, Matthew tells us (ch. 9 : 26) that the fame went abroad in all that land. There is no contradiction between the evangelists, as some would have us suppose. The death of the child had been announced (ver. 35), but afterward she was alive and well. The mourners and minstrels, who had known of the child's death, and were put forth from the house, must have found out that the child was really restored to life. There were thus ways enough for the report to spread, even though the parents and disciples strictly obeyed Jesus, which they may not have done. This is the first instance of Christ's raising the dead of which we have any account, unless we regard the raising of the widow's son at Nain to have preceded this, Luke 7 : 11–17. But aside from questions of harmony, that of the widow's son holds a second and higher place. The ruler's daughter was raised privately, almost immediately after dying; the widow's son publicly and on the way to the grave; and afterward Lazarus, also publicly, from the tomb, having been dead four days, John 11 : 39, 45, 46. Thus we have a regular gradation in exhibitions of divine power, which is at least suggestive of the order in which the events occurred

The vividness of the narrative is completed by the direction that something should be **given her to eat.** She was not only alive, but well. Jesus was not unmindful of the little things which her parents in their amazement overlooked. These details of what occurred within the house, point to an eye-witness, very probably Peter.

PRACTICAL OBSERVATIONS.

1. Neither rank, influence or wealth can put any one beyond the reach of sorrow, vers. 22 : 23.
2. The prayer of faith shall be answered, vers. 23, 36.
3. How precious the words of Jesus, "only believe," to the penitent, the afflicted, the dying, ver. 26.
4. It is becoming the Christian to sorrow for the dead only in submission and hope, vers. 38, 39.
5. To the Christian death is a sleep, ver. 39; 1 Thess. 4 : 13.
6. The power of the Lord Jesus is Almighty. Let us have full confidence in it, though unbelievers may scoff and make light of it, ver. 40.

7. Jesus now exerts his power in raising dead souls to spiritual life, ver. 41; Eph. 2 : 1–7.
8. He will also display his power in raising the dead at the last day, ver. 41 : 1 Cor. 15 : 52.
9. Jesus is mindful of our smallest necessities, ver. 42.
10. Do you in return remember Jesus in little things? ver. 42.

LESSON X, SEPTEMBER 6, 1874.

MARTYRDOM OF THE BAPTIST. CHAP. 6 : 20–29.

THE COMMON VERSION.	THE REVISED VERSION.
20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.	For Herod feared John, knowing that he was a just and holy man; and he observed him, and hearing him did many things, and heard him gladly.

JOHN was beheaded probably in February or early in March, A. D. 27. See on ver. 27. At the castle of Machærus, in Perea, see on ver. 29. Parallel passage: Matt. 14 : 6–12. See HARMONY, § 47.

Between this and the preceding lesson Mark relates the second rejection of Jesus at Nazareth, and his third circuit of Galilee. Also, that Jesus endowed the Twelve with miraculous power; and having instructed and commissioned them, they go forth, preaching and working miracles. It seems to have been in connection with this preaching tour of the disciples that Herod's attention is specially called to Jesus. Anxious, superstitious, and tortured by a guilty conscience, Herod concludes that John the Baptist is risen from the dead. This leads Mark at this point to give an account of John's imprisonment and death. He was imprisoned through the instigation of Herodias. The three verses preceding this lesson, relating to this point, I give for convenience: "For he, Herod, sent forth and laid hold of John, and bound him in prison, for the sake of Herodias the wife of Philip, his brother; because he had married her. For John said to Herod: It is not lawful for thee to have thy brother's wife. And Herodias was angry with him, and desired to put him to death; and she could not."

20. **For Herod feared John.** This gives the reason why Herodias did not put John to death, ver. 19. Only a comma separates this from the preceding verse. We get a glimpse of the deep impression that John had made and was making on Herod.

Knowing. John's character was not a matter of supposition, but of knowledge with Herod.

A just man and holy man; just, righteous, upright in his relations toward men; and holy, pious, devoted toward God.

Observed him, *watched him closely, kept him in mind,* observing his exemplary life. Compare Luke 2 : 19; and in Apocrypha, Tobit 1 : 11; Sirach 13 : 12; 39 : 2, where the Greek word here translated is used. Or the word may mean *kept him,* preserved him from the designs of Herodias. Compare this use of the Greek word in Matt. 9 : 17; Luke 5 : 38. It is difficult to decide which meaning here to choose. To me the first seems here a little more natural and fitting. Herod knew that John was a righteous and holy man; and he observed him strictly, noting his life, his acts, words and general conduct, and hearing him did many things and heard him gladly. This also implies that he protected him against the designs of Herodias.

Hearing him, or *having heard him,* etc. He did more than merely notice closely his actions and words; **did many things** which he advised, and he even heard him **gladly,** with relish, with pleasure. He heard him like the stony-ground hearers, receiving the word with joy and outwardly reforming in some things, ch. 4 : 16, 17. Like the self-righteous Jews, he was willing for a season to rejoice in his light, John 5 : 35. He was one who would save himself by his own works, and silence conscience with outward reform. But Herod was weak and vacillating. The constant influence of Herodias affected his mind; and truth, when it does not soften, hardens, so that, after a time, he was even desirous of putting John to death, but feared the people, because they regarded John as a prophet, Matt. 14 : 5.

THE COMMON VERSION.

21 And when a convenient day
was come, that Herod on his
birthday made a supper to his
lords, high captains, and chief
22 *estates* of Galilee; and when
the daughter of the said Hero-
dias came in, and danced, and

THE REVISED VERSION.

And a convenient day having
come, when Herod on his birth-
day made a supper for his nobles,
and for the chief captains, and
the first men of Galilee; and the
daughter of Herodias having
come in and danced, it pleased

Josephus (Ant. xviii. 5, 2), probably aware of no other ground of John's imprisonment and execution, gives only political reasons. Josephus says: "For Herod slew him (John), although he was a good man, and commanded the Jews to exercise virtue, both as to righteousness one toward another, and piety toward God, and so to come to baptism. . . . Now when others came in crowds about him—for they were greatly moved at hearing his words—Herod, who feared lest the great influence John had over the people, might put it into his power and inclination to raise a rebellion (for they seemed ready to do anything he should advise), thought it best, by putting him to death, to prevent any mischief he might cause, and not bring himself into difficulties, by sparing a man who might make him repent of it when it should be too late. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Machærus, the castle I before mentioned, and was there put to death." There is no difficulty in supposing the reason given by Josephus to be also true; for Herod may have acted from a variety of motives, both political and private. He did fear on account of the popularity of John with the people (Matt. 14 : 5); and he may have feared lest the people might be aroused against him through the influence of John, on account of his unlawful marriage. The reproof of John and the influence of the malicious Herodias were, however, the private, exciting and immediate grounds of his action.

It may also be added that Josephus relates the adulterous marriage of Herodias, and represents her as an ambitious intriguing woman; and that she had by her first marriage a daughter, named Salome.

21. **A convenient day having come** for Herodias to carry out her wily and malicious design. Wine, dissipation, licentiousness, were all favorable to this.

On his birthday. So Pharaoh celebrated his birthday with great pomp and festivity, Gen. 40 : 20. A festal occasion celebrating his natural birth. There is no good and sufficient reason for regarding it, as some do, the day commemorating his accession to civil power.

Made a supper or banquet feast. The *supper* was the chief meal of the day, taken toward or at evening, and often prolonged into the night. This feast doubtless took place at Machærus, where John was imprisoned. See on ver. 27.

For his nobles, or *for his grandees*, nobles, princes, officers of state.

Chief captains, literally, *commanders of a thousand*, and applied in the New Testament to commanders and military chiefs, Acts 21 : 31; 25 : 23. These were doubtless Herod's highest military officers.

The first men of Galilee; *the chief* men of the land generally. Some have inferred from the guests that this celebration took place at Tiberias; but it would not be difficult for his noblemen and courtiers of Galilee to go two or three days' journey to attend at Machærus. The Jews were accustomed to such journeys in attending their feasts. Machærus also was convenient for civil and military officers in Perea.

22. **Daughter of Herodias,** whose name, according to Josephus, was *Salome*, a daughter by Philip, Herod's brother. She was afterward married to her Uncle Philip, the tetrarch of Iturea (Luke 3 : 1), and then to her cousin Aristobulus.

Having come in. It seems to have been voluntary on her part, possibly unexpected even to Herod, but contrived beforehand by the crafty Herodias.

Danced. The sexes did not mingle in the ancient dance. This one performed by Salome seems to have been a mimic or theatrical dance, which was considered below the dignity of persons of rank and character to engage in. It was a sacrifice of decency and maidenly decorum; but the voluptuous Herod, and those with him, all quite likely more or less intoxicated, were **pleased,** doubtless, with the skill and grace of her performance, and with the condescen-

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pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give
23 *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto
24 the half of my kingdom. And she went forth, and said unto

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Herod and those reclining at table with him; and the king said to the damsel: Ask of me whatever thou wilt, and I will give it thee. And he swore to her: Whatever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she, going out, said to her

sion of a princess in thus honoring the birthday of the king. Many modern dances are equally low, and equally pleasing to the sensual.

Dr. Thompson thus describes the Oriental dance: "The whole night will be spent in feasting, singing, dancing and buffoonery, in the open court by the men, and in the *harem*, in equally boisterous games and dances, by the women. These are great occasions for the dancing-girls; and many, not of the 'profession,' take part in the sport. We see little to admire in their performances. They move forward, and backward, and sidewise, now slowly, than rapidly, throwing their arms and heads about at random, and rolling the eye, and *wriggling* the body into various preposterous attitudes, languishing, lascivious, and sometimes indecent; and this is repeated over and over, singly, or in pairs or groups. One thing is to be said in their favor: the different sexes do not intermingle in those indecorous sports; and I hope you will not be greatly scandalized if I venture the opinion that the dances spoken of in ancient Biblical times were in most points just such as we have been describing."—*Land and the Book*, vol ii., p. 345.

Those reclining at table, according to the custom of the time. Herod is so enraptured with the dancing and condescension of Salome that he makes her a rash offer.

The king . . . the damsel, or *girl*, appear in marked contrast in connection with his lavish and foolish promise.

23. Possibly Salome is at first surprised at the offer and hesitates. But Herod even confirms his promise by an oath, and, striving to imitate the great Ahasuerus (Esth. 5 : 3), **unto the half of my kingdom**, when he had no supreme power, and hence no half of a kingdom to give. But such were then the ideas of his excited and intoxicated brain. The case of Herod is only one of many examples of Eastern monarchs lavishing gifts on favorite dancers. Such instances show the evils and dangers of sensual excitements and sensual amusements.

"It may vivify the theme, to recall some sentences from the lately published description of Mr. William Story's last statue, 'The Daughter of Herodias.'

"The figure is sitting; the expression of the pose and face is of exultation and fatigue—a luxurious fatigue. The right leg is thrown over the other, the right hand rests against it; at the base of the statue are her sandals and castanets. The hair is bound in a heavy coil at the back of her neck by a fillet which ties the masses together. A little tight-fitting Syrian cap is on the head; at the front of the cap, just above the brow, a butterfly is poised with outstretched wings; it looks like some barbaric ornament, such as Syrian head-dresses have. Around the throat is a necklace of coins; there are anklets of beads, and a serpent armlet coiled about one of the arms. The finely-moulded body is thrown back on the chair. She looks like a superb animal breathing herself after a grand race—a panther—for she is so strong and beautiful. The face is rich, warm, and is of the Syrian type of beauty. The upper lip is voluptuous and cruel—the eyes round and triumphant. The girl has been pleading her cruel cause well with those beautiful feet and lithe limbs. She sits back with the insolent pride of that power which arises from passion. She seems to say to the king:

"'Well! I have pleased you! What now?' and awaits the reply which she knows must come from a weak man's lips,—'Ask of me what thou wilt, and I will give thee, though it be the half of my kingdom.'" PROF. G. H. WHITTEMORE.

24. There seems to have been no secret understanding between the mother and daughter. The latter therefore **going out** into the apartment of the women, which was separate of that of the men, consulted with her mother. Herodias, however, like one who was carrying out a preconceived plan, had a ready answer to her daughter's question:

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her mother, What shall I ask? And she said, the head of John	mother: What shall I ask? and she said: The head of John
25 the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John	the Immerser. And straightway she came in with haste to the king, and asked, saying: I will that immediately thou give me, on a platter, the head of
26 the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not	John the Immerser. And the king became very sorrowful; but for the sake of his oath, and of those reclining with him, he

The head, etc. Not the death only, for that would not have been strictly a gift, but *the head,* which could not be given her without his death.

25. How willing and even eager the daughter was to adopt her mother's advice is seen by the fact that she came into the king *straightway with haste,* and by the boldness and urgency of her request.

I will, I desire or choose, **that immediately thou give me on a platter.** The Greek word originally meant a board; then, among other applications of the term, a wooden dish, and then a plate, dish or platter of any kind.

John Immerser, or **the Baptist.** John is styled, for John was styled *The Baptist,* as a person well known. The evangelists, without any explanation, thus speak of him, Matt. 3 : 1; 11 : 11; 14 : 2; 16 : 14; 17 : 13; Mark 8 : 28; Luke 7 : 20, 33; 9 : 19. The title was evidently familiar to the Jews. Josephus also says that he was "called," or rather "surnamed the Baptist." To the same effect Dr. Conant, in his *Revised Matthew, with Critical and Philological Notes:* "This word *(The Baptist)* is constantly used in the New Testament as the surname of an individual, by which he was distinguished from all others. No other one bore this appellation. That it was strictly a surname, by which he was generally known, is shown by Josephus, who expressly says that he was 'surnamed Baptist.' As we say *the Christ* (not *the Anointed*) in such passages as Matt. 16 : 16; 22 : 42, and *Jesus the Christ,* Acts 5 : 42, we should, on the same principle, say *John the Baptist.* He was indeed *the Baptizer,* the institutor of a *new* ordinance, which had special reference to Christ. It was not an offshoot of proselyte baptism, for the latter appears not to have originated till after the destruction of the temple. The earliest mention of it is in the Babylonish Talmud, a Jewish commentary of about the sixth century of the Christian era. Compare the Author's "*Notes on Matthew,*" ch. 3 : 1.

26. The unexpected request of Salome produces a sudden change of feeling in Herod. At the time, too, when his highly wrought emotions at the dance were probably subsiding.

And the king became very sorrowful, *environed with grief, very sorrowful.* He knows it is wrong; he is concerned for his own popularity among the people; he fears lest the people, who regard John as a prophet, may cause him trouble. "It was reckoned an ill omen with the Romans to take away life on that day they received their own; and therefore carefully abstained on such days from executions."—DR. GILL, on Matt. 14 : 9. Yet his sorrow was not sufficient to overcome his foolish pride and choose the less of two evils.

But for the sake of his oath, or *but on account of his oaths.* The plural *oaths* may be equivalent to the singular; or it may refer to the oath, which Herod in his excitement very likely repeated. In either case it refers to his one oath.

And of those reclining with him. A twofold reason is thus given: he must perform his oath, and he must maintain his honor among his guests. Duelists and gamblers act upon a similar principle. Herod had doubtless some scruples of conscience in regard to his oath, and one uttered so publicly. He did not wish to be a perjurer, much less to be regarded as one. Neither did he wish to be ridiculed as mean and fickle by his attendants and guests, who doubtless hated John and applauded the king in the generous offer he had made. Pride and shame overcame him. His oath was wicked, because it was uncalled for, and hence taking the Lord's name in vain (Exod. 20 : 7), and because no one has a right to pledge himself beforehand to do

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27 reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and be-
28 headed him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her
29 mother. And when his disci-

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would not reject her. And immediately the king sent one of the guard, and commanded to bring his head. And he went and beheaded him in the prison, and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. And his disciples hear-

what may be wrong. Herod had placed himself in a dilemma, to make choice of two evils—to break a rash, wicked oath, or to commit murder. He should have chosen the former as the less of the two. Compare Lev. 5 : 4–6. But one sin leads to another and even greater, and Herod **would not reject her.** The verb translated *reject* means originally to put away, to set aside, and then to refuse, reject with scorn, also with perfidy. *Would not reject her* with neglect and scorn *(her* including the idea of her request). (ROBINSON.) *Would not deal deceitfully* or *act perfidiously toward her.* (SOPHOCLES.) To have violated his promise would have been treating her both contemptuously and treacherously. This gives us a still clearer view of Herod's false sense of shame and honor, especially as his drunken guests doubtless applauded the girl's bloody request.

27. **Immediately.** No sooner does Herod decide upon the wicked and bloody act than he orders the execution.

The king sent, or *sent out.*

One of the guard. The word thus translated means an officer about the person of a general, *one of his body-guard,* who acted, as they often do now in the East, as executioners of capital sentences. The execution by a soldier may be used as a circumstantial argument that Herod was now actually engaged in hostilities with Aretas.

Beheaded him in the prison. The narrative seems to imply that the prison was near at hand, and the execution performed at once; hence, that the feast was at Machærus. Some suppose that it was at Tiberias, on the shore of the sea of Galilee; but it would have taken at least two days for the execution of the sentence. Others suppose it took place at Julias or Livias, another place of residence of Antipas, situate not far from Machærus in the mountains on the eastern side of the Dead Sea. This is less objectionable. But Machærus is more in keeping with the ease and quickness of the execution. It was night, and doubtless late, before the promise of Herod was made, and all was accomplished, we should naturally suppose, by or before the morning's light. See on ver. 21.

It could not have been many months before this that John in prison sent his message to Jesus, Matt. 11 : 2; the reply of Jesus, doubtless, invigorated his faith, preparing him for the last conflict and a martyr's death. He had now been in prison about seventeen months, and it was now about three years from the commencement of his ministry. For the Passover was at hand (John 6 : 4), the third of our Savior's ministry, which began that year on April 17th, when the report of John's death was brought to Jesus. This report to Jesus was at the same time with the return of the twelve (vers. 29–31; Matt. 14 : 12, 13), that is, late in March or early in April. John was therefore probably beheaded about the time of their going forth on their mission, in February or early in March, A. D. 29. This would give time for Herod to hear of Jesus through the disciples after his execution, and for the disciples to hear of the manner of John's death, before their return to Jesus.

28. **Brought his head,** etc. The request was strictly carried out in every particular. It would seem that the head was brought on the platter while the feast lasted, given to this heartless dancing-maid, and by her to her mother, who was the principal actor and guiltiest party in this terrible tragedy. See ver. 22.

29. **His disciples.** John's. Matthew (14 : 12) relates that after the burial they went and told Jesus, showing their tender feelings toward John, and their confidence in Jesus as a friend to their master, and as one who would sympathize with them.

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ples heard *of it*, they came and took up his corpse, and laid it in a tomb.	ing of it came and took up his corpse and laid it in a tomb.

Came and took up his corpse. Where it had been cast after his execution. The place where the castle of Machærus stood was identified in 1806 with ruins of the modern *Mukaur*, east of the Dead Sea, lying on the lofty summit of the long mountain-ridge, Attarus, at its northern termination, near the shore of the Zerka Ma'in, and on its south side. The mountain is extremely cragged, precipitous, and here inaccessible on three sides. Large square blocks of stone still show the remains of the ancient walls. See *Seetzen's Reisen*, vol. ii. 330. "It is surrounded by ravines, at some points not less than 175 feet deep. . . . Into one of the deep ravines beneath the fortress the headless body of John (Mark 6 : 29) may have been cast, which his disciples took up and buried, and then went and told Jesus. . . . The crag on which the old fortress stood is said to be visible from Jerusalem."—HACKETT'S *Smith's Dictionary*, p. 1728.

A tomb. Where is not told. The sepulchers of the Jews were often caverns, or vaults dug sometimes beneath the surface of the ground, but more commonly in the sides of hills, and cut in the solid rocks. The hills of Palestine, of Perea, and Petra abound with these chambers of the dead.

PRACTICAL OBSERVATIONS.

1. A person may go far in the outward duties of religion, yet be a slave to sin and miss salvation, ver. 20.
2. The faithful christian, though he may arouse the hatred, will also win the respect, of wicked men, ver. 20.
3. The festivities of the world open large and convenient channels to temptation, ver. 21.
4. Worldly amusements and sinful pleasures are intoxicating. Thus Herod was led to a rash oath and to murder, ver. 22.
5. Woman through grace is an angel of mercy, but through sin may become a demon of wrath, vers. 22–24.
6. How great the influence of a mother for good or evil, vers. 23, 24.
7. We learn the evil results of rash oaths and hasty promises, vers. 23–28.
8. The fear of man leads many into sorrow, and proves the destruction of many souls, ver. 26.
9. In the history of Herod and Herodias we have an illustration of the degrading, progressive, and enslaving nature of sin, vers. 20–29.

LESSON XI, SEPT. 13, 1874.

FIVE THOUSAND FED. CHAP. 6 : 34–44.

Christ's power over the laws of force and substance. It was now probably early in April, A. D. 29, a little before the Passover. Parallel passages: Matt. 14 : 14–21; Luke 9 : 11–17; John 6 : 3–14. See HARMONY § 76. The fact that this is the only miracle related by all the evangelists should lead us to give it our most careful study.

Mark relates between this and the preceding lesson the return and report of the Twelve; and the retirement of Jesus with his disciples to the eastern side of the lake.

It should also be noted that we now begin the study of a new era in our Savior's ministry.

As the imprisonment of John formed an era in Christ's ministry when he commenced his active and public labors in Galilee (Matt. 4 : 12), so did the death of John form another era when he extended his labors into northern Galilee and east of the Jordan. Heretofore he had made Capernaum the centre of his missionary operations in eastern Galilee. But henceforth making but brief visits to this scene of his former labors, he extends his journey into Decapolis (ch. 7 : 31) and northern Galilee, going north-west as far as the neighborhood of Tyre and Sidon (ch. 7 : 24), and north-east as far as Cesarea Philippi, ch. 8 : 27. Compare Author's Notes on Mark on vers. 32, 33.

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34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time

36 *is* far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have

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And going forth he saw a great multitude, and had compassion on them, because they were as sheep having no shepherd; and he began to teach them many things.

And the day being now far spent, his disciples come to him, and say: The place is desert, and the time is now far passed. Dismiss them, that they may go away into the surrounding fields and villages, and buy themselves bread; for they have nothing to eat. He answering said to them:

34. **And** Jesus **going forth**; out of the ship, not from the wilderness or his place of solitude, as some have suggested. Jesus and his disciples had enjoyed a little quiet in crossing the lake, see vers. 31–33. Seeing **a great multitude**, instead of being displeased that they should encroach upon his retirement, he **had compassion on them**, his emotions of pity were deeply excited toward them, **because they were as sheep having no shepherd** to feed, guide and take care of them. They were without any spiritual teacher to guide, warn and instruct them, and hence were exposed to all kinds of spiritual danger and destruction from false teachers and spiritual foes. Instead, therefore, of dismissing them, that he and his disciples might enjoy quiet, he **began to teach them many things.** Luke (9 : 11) adds, "and healed them that had need of healing." (Matthew 14 : 14) omits reference to his teaching, and simply says, "he healed their sick." John (6 : 3, 4) says that Jesus went up into the mountain or highlands by the shore, and "there sat with his disciples," which was the posture of teaching, Matt. 5 : 1. Also, that the Passover was nigh, which began that year, A. D. 29, on April 17th. This, also, may account in part for the great multitudes present, many of whom were on their way to Jerusalem to keep the feast.

35. **The day being now far spent.** Much time having passed. It was the first evening (Matt. 14 : 15), the decline of day, about three o'clock in the afternoon. The second evening (ver. 47) began at sunset. In perfect harmony with Matthew and Mark, Luke (9 : 12) says, "The day began to wear away" Jesus had probably been employed several hours in teaching *many things* (ver. 34), and healing the sick. Hence he must have left the western side of the lake, either the evening before, or quite early in the morning.

His disciples, the apostles (ver. 30) therefore come to him while he is still employed with the multitude. While Jesus was healing the sick, the disciples were doubtless here and there.

This is a desert place, an uncultivated and uninhabited region on the north-eastern shore of the lake. Away from the villages and thoroughfares, no food could be obtained.

The time (the same word is translated *day* at the beginning of the verse), the **day-*time* is far passed**, is far advanced, or far gone; it is now late.

36. **Dismiss them.** The first reason for *dismissing* the multitude is already given, the lateness of the hour. Another reason was that they might go **into the surrounding fields**, among the farmers, and into the **villages**, among those who had provisions to sell, and buy for themselves. The third and principal reason is, **for they have nothing to eat.** How they knew this we are not told; but very probably from the general appearance of the people, who had come hurriedly together, and from seeing no provisions on the grounds. Some of the oldest manuscripts finish this verse thus: *and buy themselves something to eat*, which implies that they had nothing to eat.

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37 nothing to eat. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?
38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.
39 And he commanded them to make all sit down by companies
40 upon the green grass. And they sat down in ranks, by hundreds,
41 and by fifties. And when he had taken the five loaves and two fishes, he looked up to

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Give ye them to eat. And they say to him: Shall we go and buy two hundred denáries worth of bread and give them to eat? He says to them: How many loaves have ye? Go and see. And when they knew, they say: Five, and two fishes. And he commanded them to make all lie down by companies on the green grass. And they laid down in ranks, by hundreds, and by fifties. And taking the five loaves and the two fishes, he looked up to heaven, and blessed

37. Jesus commands his disciples to **give them to eat,** which was calculated to excite their expectations and strengthen their faith. Then he asks Philip, in order to try his faith, "Whence shall we buy bread that these may eat?" who answered that **two hundred denaries** (about thirty dollars) would not be sufficient, John 6 : 5-7. The twelve now ask him if they shall go and buy that amount. A *denary* was a Roman silver coin, worth about fifteen cents.

38. Without directly replying, Jesus asks, **How many loaves have ye?** and commands them to go and see.

When they knew. John tells us how they knew. Andrew gave the information that a lad had five *barley* loaves, an inferior kind of food, and two *small* fishes, John 6 : 8, 9. Loaves were usually made in the form of round cakes, and generally about half an inch in thickness. The language of the four evangelists implies that these were all the provisions on the ground. See especially Matt. 14 : 17; Luke 9 : 13.

39. With authority Jesus **commanded** the twelve to make the multitude **lie down,** the customary posture at the table, **by companies,** in separate *parties*, or messes, for the sake of order and convenience, **upon the green grass,** which now in the spring covered the ground. "The scene of this extraordinary miracle is the noble plain (Butaiha) at the mouth of the Jordan, which during most of the year is now, as then, covered with 'green grass.'"—DR. J. P. NEWMAN, *From Dan to Beersheba*, p. 395. "This Butaiha belonged to Bethsaida. At this extreme south-east corner of it the mountain shuts down upon the lake bleak and barren. . . . In this little cove the ships (boats) were anchored. On this beautiful sward at the base of the rocky hill the people were seated to receive from the hands of the Son of God the miraculous bread, emblematic of his body, which is the true bread from heaven."—Dr. THOMSON, *The Land and the Book*, vol. ii., p. 29. This plain east of the Jordan forms a triangle, the shore of the lake making one side, the Jordan the second, and the eastern mountains the third.

40. The command is quickly obeyed. The multitude under the direction of the apostles, **lay down in ranks,** literally, *in garden-plots* or *beds*, hence in regular groups, *squares* or parallelograms, each consisting of a hundred or fifty. Thus all confusion and all deception was prevented. The multitude could be conveniently served, and easily and accurately counted.

41. **Looked up to heaven,** to the sky which seems to separate us from the place of God's immediate presence. "*Looking up* is a natural and scriptural gesture in addressing God, whom all men, as it were, instinctively regard as dwelling in some special sense above them."—ALEXANDER. Compare 2 Chron. 6 : 13; Ps. 123 : 1, 2; John 11 : 41.

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heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he
42 among them all. And they did all eat, and were filled.
43 And they took up twelve baskets full of the fragments, and
44 of the fishes. And they that did eat of the loaves were about five thousand men.

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and broke the loaves, and gave to the disciples to set before them: and the two fishes he divided among them all. And they all ate, and were filled. And they took up fragments filling twelve baskets, and part of the fishes. And they who ate of the loaves were five thousand men.

Blessed. Implored a blessing on the bread (Luke 9 : 16) and *praised* God for it. John (6 : 11) says "He gave thanks." The latter is included in the former. The word translated *bless* is used in praising God for favors (Luke 1 : 64); also in invoking God's blessing. (Luke 2 : 34); also in God's conferring favors, Heb. 6 : 14; Acts 3 : 26. These three senses really met in Jesus. For as a man he praised God and implored his blessing, while, as God, he granted it. So Matthew (15 : 36) has *gave thanks*, while Mark (8 : 7) has *blessed*. The same diversity is seen in the account of the Lord's Supper. Matthew (26 : 26) and Mark (14 : 22) have *blessed;* Luke (22 : 19) and Paul (1 Cor. 11 : 24) have *gave thanks*.

And broke the loaves. The usual way of preparing bread for eating. The Scriptures speak of breaking bread, but never of cutting it. The thin loaves, or cakes, were very likely brittle. With great minuteness Mark continues, **and gave to his disciples**, etc. A beautiful illustration and foreshadowing of their future work of bearing the bread of life to perishing sinners. Mark alone says, **the two fishes he divided**, separated into parts, and distributed **among them all.** John (6 : 11) comes nearest in detail: "likewise of the fishes, as much as they would."

42. Two facts stated in regard to the reception of the food.

They all ate; none were passed over.

Were filled. Their appetites were fully satisfied. These facts were the result of the miracle in multiplying the bread. The broken bread and the divided fishes, like the widow's meal and oil (1 Kings 17 : 16), did not waste nor fail so long as the disciples continued to supply the multitude.

43. **And they took up**; with the additional idea of carrying away with them. While these provisions lasted the disciples were constantly reminded of this wonderful miracle. Jesus had given the command, "Gather up the fragments that remain that nothing be lost" (John 6 : 12), thereby teaching a lesson of prudent economy. They were not to expect a continuation of the miracle.

Filling twelve baskets. The usual traveling-basket. The number was twelve; thus each apostle filled his basket. The most natural meaning of the original is, that the apostles filled twelve baskets with **the fragments**, the broken pieces of bread, and in addition took up a portion **of the fishes.** This is confirmed by John 6 : 13, "filled twelve baskets with the fragments of the five barley loaves." Mark alone speaks of the relics of the fishes. Thus there remained much more than the original provisions; showing an actual increase of food, and not a supernatural restraining and satisfying of the appetite. Some suppose that the provisions taken up were those broken by Jesus, but undistributed. The most natural supposition, however, is that they had been distributed, or mostly so, and that they were gathered up from the ground where the company had eaten. John 6 : 12, 13 especially implies this.

44. **Five thousand men.** *About*, in the common version, should be omitted, according to the highest critical authorities; it is, however, found in the other Gospels, Matt. 14 : 21; Luke 9 : 14; John 6 : 10. Thus there was one loaf to every thousand men. Matthew adds, "besides women and children," of whom there were doubtless many. It was customary then, as now, in the East, for men to eat alone, reclining, and the women and children by themselves

sitting. It was easy to number the men, who were arranged in companies of hundreds and fifties; but not the women and children, who probably sat around promiscuously.

Various attempts have been made by neologists to explain away this miracle, by endeavoring to trace it to natural causes, and even supposing it originally a parable, but by mistake related as an actual occurrence. But all such attempts are manifestly absurd and ridiculous. All of the four narratives clearly convey the idea of superhuman power. They do not tell how that power was exerted, or how the food was increased; but they do clearly tell us that a few loaves and fishes, which a lad could carry in his basket, were increased so that thousands satisfied their hunger, and there remained at least twelve times more of fragments than of the original provisions. It is not necessary to suppose creative power; for the laws and the elements of the natural world being under the direction of Jesus, he could bring together at his will all the elements constituting the bread and the fishes. The power in one case was as truly omnipotent as in the other. Similar exhibitions of divine power are recorded in the Old Testament, in giving the manna (Exod. 16 : 4), and in multiplying the widow's oil, 2 Kings 4 : 2–7. Compare the turning of water into wine, John 2 : 9.

PRACTICAL OBSERVATIONS.

1. In this miracle Jesus exhibited himself as the bread of life. See the application that Jesus made of it soon after in the synagogue at Capernaum, John 6 : 26–35, 48–58. The multitude was blind to this deep, spiritual import and design; but they felt the force of the miracle as an evidence of the Messiahship of Jesus, and they exclaim, "This is of a truth the prophet that comes into the world," John 6 : 14. Possibly a tradition, that the Messiah would rain manna from heaven, may also have had its influence in leading them to this conclusion.
2. How tender and compassionate the heart of Jesus, vers. 34–37.
3. By first doing good to the body of many, we can the better benefit their souls, vers. 37–39.
4. We should practice benevolence even in poverty, trusting in Christ, vers. 37–42.
5. We should implicitly follow the commands of Jesus, confiding in his wisdom and power, vers. 37, 42, 43.
6. Jesus has taught us by example to give thanks to God and crave his blessing before partaking of food, ver. 41.
7. Christ has taught a lesson of economy. We should not waste either our temporal or spiritual blessings, ver. 43.
8. What an exhibition of almighty power does this miracle afford, ver. 44.
9. This world is a spiritual desert; but Christ is the living bread and sufficient for all, vers. 41–44.
10. Christ "is the source not only of joy but of strength. The believer's life depends upon him: its continuance is evermore conditioned on the life-giving and life-sustaining power of Jesus."—Dr. A. HOVEY, *Miracles of Christ*, p. 47.

LESSON XII, SEPTEMBER 20, 1874.

THE SYROPHENICIAN MOTHER. CHAP. 7 : 24–30.

THE COMMON VERSION.	THE REVISED VERSION.
24 AND from thence he arose, and went into the borders of Tyre and Sidon; and entered	And rising up he departed thence into the borders of Tyre and Sidon; and entering into a

Christ's power exhibited in answer to prayer. The incident here related probably occurred in May, A. D. 29. Parallel passage: Matt. 15 : 21–28. See HARMONY, § 81.

Between the preceding lesson and this, Mark records the walking of Jesus on the water; miracles in the land of Gennesaret; his discourse on unwashed hands; the tradition of the elders and spiritual defilement.

24. **And rising up he departed** from the place where he uttered the preceding discourse, one of the cities or villages in the region of the plain of Gennesaret (ch. 6 : 53–56), and, quite likely, Capernaum, vers. 1, 17; John 6 : 59. Jesus departs from the region where the Pharisaic party was organized (ch. 3 : 6) and intensely aroused against him (ch. 3 : 22; 7 : 1, 2; Matt. 15 : 12), and where Herod Antipas held jurisdiction, Luke 9 : 9.

Into the borders of Tyre and Sidon. *And Sidon* are wanting in some ancient manuscripts.

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into an house, and would have no man know *it*. But he could
25 not be hid. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet;
26 (the woman was a Greek, a Syrophenician by nation;) and she besought him that he would

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house, he desired that no one should know it. And he could not be hidden. For a woman, whose little daughter had an unclean spirit, hearing of him, came and fell at his feet. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast

Jesus not only went *to*, but *into* the borders, the *frontier region*, or, according to Matt. 15 : 21, *into the parts* or *region* of Tyre and Sidon. The frontier region or boundary of Phœnicia, adjoining Galilee, is here probably meant. That he afterward passed northward through Sidon is evident from ver. 31, "*through Sidon*." This visit to the Gentiles foreshadowed the fact that the gospel was intended for them as well as the Jews. *Tyre and Sidon* were the two principal cities of Phœnicia, on the coast of the Mediterranean Sea. Tyre was about twenty miles south of Sidon, and about one hundred miles in a straight line north-west of Jerusalem. Dr. Thomson supposes that it was Sarepta, about eight miles south of Sidon, where Jesus now was, and where Elijah raised to life the widow's son. Possibly; but the narrative, and especially ver. 31, seem to imply that he was farther south; for he seems to have been within "the borders of Tyre."

Jesus here seeks retirement; he enters **into a house**, or within doors, and desired no one to know it; **and he could not**, *and he was not able* to lie concealed or be hidden. He may have entered the house of one who had previously attended his ministry, or possibly as a traveler or lodger, into a house of a stranger. He used every precaution so that no one might know who or where he was. But his fame had reached that region, and both he and his disciples were too well known to escape the notice of those in that region, who had seen him or heard him described.

25. **For** introduces the proof that he could not be hidden, and shows the way and means of his discovery.

Little daughter; expressive of tenderness and affection, ch. 5 : 23.

Had an unclean spirit. Possessed by a demon. See on ch. 1 : 23.

Hearing of him. Of his miracles, his arrival, and where he was.

Came into the house, **and fell at his feet**, an act denoting reverence and earnest entreaty. Her faith in his power is thus at once manifested. His concealment was the first means in its development. Faith led her to him.

26. Mark now more particularly describes the woman as a Gentile, since he was specially writing for Gentiles.

A Greek. This name had come to be used by the Jews in the broad sense of *Gentile, heathen, idolator*. Yet this woman may have been a descendant of the Greek colonists planted in that region after the conquest of Alexander the Great.

Syrophœnician, Phœnician of Syria, in distinction from Libophœnician, Phœnician of Libya in Africa, or Carthaginian. Phœnicia was at first applied to the narrow plain of Tyre and Sidon, which was about twenty-eight miles long, and, on an average, about a mile broad. That name was given to it by the Greeks, probably derived from the Greek word *palm-tree*, with which that plain may then have abounded. The native name was Canaan, meaning *lowland*, in distinction from the adjoining highlands of Syria, especially those east of the Jordan, and first inhabited by the sons of Canaan, Gen. 10 : 15–19. Phœnicia was afterward applied to a larger district, between the Mediterranean Sea and Mount Lebanon, from Mount Carmel, on the south, to a point about one hundred and twenty miles north. But its limits varied at different times. This woman was a Syrophœnician **by nation**, people or birth. She was thus a heathen, and a native of that Phœnicia which belonged to the Roman province of Syria. Mark thus describes her in terms familiar to his Gentile readers, while Matthew (15 : 22), writing for Jewish readers, calls her by their common and familiar appellation, "woman of Canaan."

And she besought him, etc. Jesus was in the house. According to Matthew (15 : 22),

THE COMMON VERSION.	THE REVISED VERSION.
cast forth the devil out of her 27 daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast 28 *it* unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's 29 crumbs. And he said unto her,	out the demon from her daughter. And he said to her: Let the children first be filled; for it is not good to take the children's bread and cast it to the dogs. And she answered and said to him: Yea, Lord; for the dogs under the table eat of the children's crumbs. And he said

she called him in her petition "the Son of David;" thus not only showing some knowledge of the Jewish religion, but also recognizing Jesus as the Messiah, ch. 10 : 47, 48. But Jesus listens in silence and apparently unmoved, Matt. 15 : 23. He now probably goes forth from the house. She follows, crying after him. The disciples, annoyed, beseech him to send her away, granting her request. But Jesus replies that the lost sheep of the house of Israel are the direct objects of his personal labors. By this time the woman had come near, and again prostrated herself before him, saying, "Lord, help me," Matt. 15 : 23–25. Compare Author's *Notes on Matthew.* This interesting portion of the narrative Mark omits. It was more specially adapted to Jewish readers. *Besought* refers specially to her first entreaty. Her second entreaty was, if possible, more earnest, but contained the same request.

The Demon, unclean spirit, ver. 25.

27. **And he said to her.** Notice that Matthew (15 : 26), who related the incident immediately preceding, says, "He answered and said;" but **Mark**, who omits the intervening incident, says, simply, "He said to her." A beautiful agreement in diversity. In these words of Jesus we have his first and only refusal to perform a miracle, in answer to the request of a sincere and earnest suppliant. Yet the refusal was not absolute, but really contained and implied some things on which a strong faith could rest.

Let the children first be filled. Suffer the children, the Jews, first to be satisfied. **Mark** alone mentions these words. The Jews were first to have the gospel and its blessings offered to them. It was not yet time for the Gentiles. The request of the woman was unseasonable. There was, however, hope for her in the future.

For it is not good, proper and right, to take the **children's bread,** that intended and provided for the children, as the Jews were called, and to **cast** or *throw* it to the dogs, as the Gentiles were styled by the Jews.

Dogs. Literally, *the little dogs,* the domestic dogs in the household, that feed under the table, and not the wild and ferocious dogs which in crowds prowled through the streets and about the country, Rev. 22 : 15. The tribes of Canaan, which remained in the land, were to be servants, the domestic dogs, as it were, of Israel, Josh. 9 : 21; 1 Kings 9 : 20–22. In this saying Jesus would further manifest the faith and humility of the woman; and in the use of this mild and domestic term, he affords a glimpse of his kindness and compassion; and gives her something to take hold of, if her faith and spiritual perception are sufficient.

28. The answer of the woman is a wonderful illustration of faith, turning the most untoward circumstances to a good account.

Yea, Lord; I admit all that thou hast said; it is not proper and right to take away the children's bread and cast it to dogs; I am indeed one, and would humbly take my place as one; give me but of the crumbs, for the little dogs do indeed eat these as they fall from their master's table.

For the dogs, introduces the reason for pressing her suit, based on our Savior's own designation of her.

Of the children's crumbs, or *from the little children's crumbs;* the little bits of food, especially of bread. "*The little children* who often waste the bread. Differing from the *children* (ver. 27), which points to the *right* to the father's bread."—BENGEL. What mingled acuteness and humility is here displayed! She would only take from the crumbs which fall

THE COMMON VERSION.	THE REVISED VERSION.
For this saying go thy way; the devil is gone out of thy	to her: For this saying go thy way; the demon has gone out
30 daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.	of thy daughter. And departing to her house, she found the little child laid on the bed, and the demon gone out.

from the little children, accepting and craving the *portion of the dogs*, and that too after all *were filled or satisfied*, ver. 27.

29. **For this saying**, which indicated her strong faith, and showed her to be of spiritual Israel. According to Matthew (15 : 28), Jesus exclaimed, "O woman! great is thy faith." So also he commended the centurion's faith, Matt. 8 : 10. Both of these bright examples were great in comparison to that of any of the more highly favored Jews; and foreshadowed the hearty reception which the gospel would receive from the Gentiles.

Go thy way. Go, depart, thy request is granted.

The demon has gone out; *has* just *gone out*. At the very moment that Jesus said, "Be it unto thee as thou wilt" (Matt. 15 : 28), the demon left the daughter.

30. While Matthew records the instant healing of the daughter, Mark graphically describes the return of the mother to her home, where she **found the little child laid on the bed**, a state of quiet and repose, in contrast to her previous rage and restlessness. The language also suggests her bodily exhaustion from the constant excitement produced by the possession, and especially from the last paroxysm, ch. 9 : 26.

And the demon gone out. This at the end of the verse, according to the highest critical authorities, is natural and life-like. The very first evidence of her daughter's cure, witnessed by the mother on her return, is her quiet resting on the bed, instead of raving and rushing wildly hither and thither, as she had been wont to do. The mother at once examines her, hears the statements of the attendants, finds her in a sound mind, and her body under her own, and not under a foreign will; in other words, that the demon had actually gone out. Thus she found the Savior's declaration verified, and her own strong faith justified.

PRACTICAL OBSERVATIONS.

1. In this lesson we have an example of persevering and importunate prayer, vers. 24–29.
2. In this passage we are encouraged to pray for others, vers. 26–29.
3. In going to Jesus for others we should make their cases, as it were, our own, ver. 26.
4. Parents should feel a deep anxiety for their children, that they may be delivered from the power of Satan, ver. 26.
5. Christ often tries those the most whom he intends the most to honor, vers. 27, 28.
6. Learn to exercise at all times a submissive and unwavering faith in Christ, ver. 28.
7. We should come to Christ just as we are, as poor sinners, ver. 28.
8. The prayer of faith shall be answered, vers. 29, 30.
9. While others pray for us, do we pray for ourselves?

LESSON XIII, SEPT. 27, 1874.

REVIEW.

The lessons of the past quarter have been as follows:

1. Mark 1 : 1–11.—The Beginning of the Gospel.
2. " 1 : 16–27.—The Authority of Jesus.
3. " 1 : 38–45.—The Leper Healed.
4. " 2 : 14—17.—The Publican Called.
5. " 2 : 23–28. } Jesus and the Sabbath.
   " 3 : 1–5. }
6. " 4 : 35–41.—Power over Nature.
7. Mark 5 : 1–15.—Power over Demons.
8. " 5 : 24–34.—Power over Disease.
9. " 5 : 22, 23–35–43.—Power over Death.
10. " 6 : 20–29.—Martyrdom of the Baptist.
11. " 6 : 34–44.—Five Thousand Fed.
12. " 7 : 24–30.—The Syrophenician Mother.

These lessons can be reviewed in a variety of ways. Each teacher can best decide for himself with reference to his own class.

If the teacher desires he can on the previous Sabbath apportion out to each member of the class one of these lessons for special preparation: and let them each give,—

1. An account of the incident recorded in the lesson assigned;

2. A summary of the practical lesson; subject to questions from the other scholars and the teachers.

Or the teacher can ask his class some or all of the following questions, and others like them.

In what lesson of the past quarter have you been the most interested?

Which one has profited you the most?

Has there been any fact or truth brought to view which you had never before thought of, or pondered?

What truth or lesson has been the most precious to you?

What relation did John bear to Jesus?

Why was Jesus baptized?

What was the baptism in the Holy Spirit?

To what was Andrew and Peter, James and John called?

What is the difference between Satan and demons?

Of what is leprosy a type? How?

What can you say of the calling of Matthew?

What did Jesus teach concerning the Sabbath?

Of what was Jesus with his disciples, in the ship, during the storm, a beautiful emblem?

Where was the demoniac of Gerasa healed?

Who was Jairus? What can you say about his faith?

What were the feelings and conduct of Herod Antipas toward John the Baptist?

Where was John beheaded?

What may we learn from the conduct of Herodias and Salome?

What lesson does the feeding of the five thousand teach?

Who was the Syrophenician mother?

What lessons may you learn from the account of her?

What does Mark declare Jesus to be in the first verse of this Gospel?

How is he shown to be the Son of God in these lessons?

How many instances of divine power have we noticed?

LESSON XIV, OCT. 4, 1874.

THE DEAF MUTE. CHAP. 7 : 31–37.

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31 AND again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the 32 coasts of Decapolis. And they	AND again going forth out of the borders of Tyre, he came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. And they

Christ's power over organic defects in the human body.

Jesus passes through Sidon and returns through Decapolis to the Sea of Galilee, where he heals a deaf and dumb man. These events occured probably in the latter part of May, A. D. 29. Parallel passage: Matt. 15 : 29–31. See HARMONY, § 82.

31. **And again going forth out of the borders of Tyre,** etc. This is the true reading according to the highest critical authorities. It thus appears that Jesus was within the borders or district of Tyre, for he *went forth out* of that region; and he traveled northward through Sidon; then passed over into Decapolis, on the east of the Jordan, very likely crossing Lebanon by the great road to Cæserea Philippi; thus approaching the north-eastern shore of the Sea of Galilee.

Through the midst of the borders or *district* **of Decapolis;** a region of "ten cities," lying mainly east and south-east of the Sea of Galilee, but not very clearly defined.

32. Jesus had just returned from his only visit, during his ministry, to the Gentile world. Not far from the eastern coast of the Sea of Galilee, he sits upon a mountain, or the highlands of that region (Matt. 15 : 29), and performs miracles.

They; probably the people of Decapolis. The demoniac of Gadara, after his healing, had

THE COMMON VERSION.	THE REVISED VERSION.
bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon	bring to him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And
33 him. And he took him aside from the multitude, and put his fingers into his ears, and he spit,	taking him aside from the multitude he put his fingers into his ears, and spitting, touched
34 and touched his tongue; and looking up to heaven, he sighed,	his tongue, and looking up to heaven, he sighed, and says to

gone through this region proclaiming how great things Jesus had done for him (ch, 5 : 20); and thus his fame was spread abroad.

Bring to him one that was deaf. They conduct him to Jesus. This miracle is related only by Mark; and is important as showing a case of one who was merely diseased or deformed, and not possessed by a demon. That dumbness was sometimes occasioned by a demoniacal possession, is evident from ch. 9 : 17, 25; Matt. 9 : 32; 12 : 22; but that persons diseased in their organs of speech, or of hearing, were not all regarded as thus possessed, is evident from this passage. This person was not only deaf, but had an **impediment in his speech**; he *could hardly speak*, or could speak only with difficulty, *a stammerer*. See on ver. 35. There are two kinds of deaf persons: those from birth, who, having never heard sound, cannot speak; and those who in some way having lost their hearing, speak more or less imperfectly. I once knew a man, who, after learning to talk in childhood, became deaf and partially dumb through disease; he stammered and uttered words with great difficulty. The partial dumbness of this person, on whom Jesus wrought the miracle, arose, not so much from his deafness, as from some defect or infirmity in the organs of speech, vers. 33, 35.

The people beseech Jesus **to put his hand upon him**, as he had done in many other cases of healing, expecting thereby a perfect cure. They may have thought this act of Jesus necessary to the result which they desired. Possibly, like Naaman, they wished to witness some outward display, 2 Kings 5 : 11.

33. **And taking him aside from the multitude.** From the crowd, in the presence of only a few witnesses. Why? Various reasons may be assigned. (1.) The people had prescribed the way of healing; they needed to be taught that they should leave the way to Jesus. (2.) The people may have gathered to witness a great miracle. But Jesus would make no display; nor satisfy mere curiosity, Matt. 12 : 15-21. (3.) He would withdraw from observation; and produce as little excitement as possible, ch. 6 : 31, 32; 8 : 22, 23. (4.) While he would strengthen their faith, he would not feed their superstition. (5.) For the good of the man himself; that he might have a proper view of Christ's healing power. Jesus showed that he was not limited to any one way of exercising his miraculous power.

And put his fingers, or *thrust his fingers* **into his ears**, being diseased organs. Jesus could heal without any external acts (ver. 29), but they were doubtless necessary in this case to aid the man's faith. Possibly his soul was also being healed, and these external signs were as speech to him. "He imparted his power first through the eyes and then through the ears." —BENGEL.

And spitting, **touched his tongue**, the other diseased organ; probably spitting on his finger, he touched the diseased tongue. Jesus also used saliva in two other cases: the blind man at Bethsaida (ch. 8 : 23), and the blind man at Jerusalem. John 9 : 6. Why he should use saliva can only be conjectured. But surely not because of any healing power in it. This may be one way that Jesus teaches us that we are not to enter into the reason of all his actions; and that when he has appointed any observance, we are humbly to submit, though we may not be able to see why it might not have been different.

34. **Looking up**, as to his Father, in earnest desire, not for his own sake, but for the sake of the men and others, whose faith he would strengthen, and whose souls he would benefit, John 11 : 41, 42.

To heaven, *into the sky*, as representing the abode of God. He indeed performed miracles in his own name and by his own authority; but he would not have men regard his power and

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and saith unto him, Ephpha-
35 tha, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal
37 they published *it;* and were beyond measure astonished,

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him: Ephphatha, that is, Be opened. And straightway his ears were opened, and the bond of his tongue was loosed, and he spoke plainly.

And he charged them that they should tell no one. But the more he charged them, the more abundantly they published it; and were beyond measure astonished, saying: He has done

authority as human; he would specially represent them as divine, and God the source of every blessing. The erroneous and superstitious views of the people in the half-heathen district of Decapolis may have made such a lesson both timely and necessary.

He sighed, or *groaned.* A mingled sigh of prayer and compassion. The same word in Greek is used in Rom. 8 : 23 ; 2 Cor. 5 : 2, 4, and translated *groan.* Jesus at one time sighed at the hardness and unbelief of the Pharisees (ch. 8 : 11), and at another groaned when about to raise Lazarus, John 11 : 33, 38. While his looking to heaven would suggest the sigh as a silent prayer, the condition of the man and the people were such as to call forth his pity. The expression of his compassion in a sigh heavenward, would naturally impress all present with the necessity of looking to God for help.

Ephphatha. An Aramæan word in the imperative, Isa. 35 : 5. We have here the very word that Jesus used. It also shows what was the colloquial language of the people, as well as our Savior's own vernacular. This is evidently the minute description of an eye-witness. If Mark did not witness it himself, he seems to have given the very words of Peter, under whose direction he is supposed to have written. For his Gentile readers he immediately translates, **be opened.** As Christ had on former occasions commanded the elements of nature, and demons, so now he commands the organs of the body, that they be restored to their proper and natural use.

35. **Straightway.** This is wanting in some of the oldest manuscripts. But whether it be regarded as the approved reading or not, the cure was instantaneous. At the command the **ears were opened,** every obstruction was removed, and a healthy action of the organs enjoyed; all before the command was preparatory. There is nothing for the supposition of some, that the cure was gradual, but rather everything against it.

The bond of his tongue, etc. The word translated *bond* may mean any ligament, impediment, or hinderance, which prevented him from speaking plainly. Some suppose that he was tongue-tied. There was evidently some defect in his organ of speech. His difficulty in speaking was not a mere result of deafness.

He spake plain. He no longer spoke with difficulty, but in so natural and distinct a manner that he could easily be understood.

36. **He charged them,** etc. Those who brought the man to him, and were near him. See on ch. 1 : 44 ; 5 : 43. Why he thus charged them does not certainly appear, but of this we may be assured, he had good reasons. It was in keeping with the privacy of the miracle, and with the unostentatiousness of his ministry. It was an impressive way of showing that he did not seek the praise of men. Such admonitions may also have been given for the benefit of those who should afterward hear or read the account.

But the more he charged them. The prohibition seemed only to increase their desire to publish it. They were charmed with his humility and modesty. The expression is a strong one: **more abundantly.**

37. **Beyond measure.** *Very superabundantly, superexcessively.* In an extraordinary degree. The word in Greek is found only here, and is of the nature of a double superlative.

THE COMMON VERSION.	THE REVISED VERSION.
saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.	all things well, he makes both the deaf to hear, and the dumb to speak.

"The effect of this great miracle on those who witnessed it was so extraordinary that the writer had to coin a Greek word to express the boundlessness of their amazement."—DR. J. A. ALEXANDER.

He hath done all things well. An exclamation of the highest approval and satisfaction. "The exclamation almost reminds us of the history of the creation, where it is said, *all that he had made was very good*," Gen. 1 : 31.—OLSHAUSEN. "This work was (may be) properly and worthily compared with that first one of creation; it was the same beneficence which prompted and the same power that wrought it."—ALFORD.

The deaf . . . The dumb, referring specially to this case, yet possibly including others. Matthew (15 : 30, 31) relates that many miracles were performed, among which were *the dumb speaking*. The one just healed could popularly be called deaf and dumb, his power of utterance being defective and his speaking difficult, ver. 32.

A mere survey of this miracle shows how futile the attempt of those who would explain miracles by natural causes.—DR. A. HOVEY (*Miracles of Christ*, p. 190) has well put it: "Paulus lays great emphasis on the use of means in the present case. He supposes that Jesus moistened with spittle some kind of powders, and applied them to the tongue, if not to the inner part of the ear. But, if medical science, as he professes to believe, was at so low an ebb in Palestine, how did Jesus, who was a mere man, acquire his great skill? How is it that he never failed to effect a speedy and perfect cure? Where have lived the successors of this matchless physician? Or did his skill perish with him? If so, was it earth-born or heaven-born, natural or supernatural?"

PRACTICAL OBSERVATIONS.

1. Many speak and hear; but how many are spiritually deaf and dumb? ver. 32.
2. Jesus still causes the dumb to speak and the deaf to hear, vers. 32–35.
3. We should bring our friends to Jesus, ver. 32.
4. Christ is not confined to any one instrumentality in the conversion of souls, vers. 33, 34.
5. We have another instance of Christ's divine power. He speaks, and nature owns its Lord, vers. 34, 35.
6. Many christians are only stammerers in Christ's service. Let them take their cases to Jesus, ver. 32–35.
7. Christ has set us an example of modesty and of unostentation, ver. 36.
8. In all his work Christ has done all things well, ver. 37.
9. Seek to be savingly benefited by the work of Christ, and at last to receive his approval "Well done," ver. 37.

LESSON XV, OCT. 11, 1874.

THE EVIL SPIRIT CAST OUT. CHAP. 9 : 17–29.

Christ's power and his disciples' weakness; Illustrating the power of prayer and the importance of faith. "Without me ye can do nothing," John 15 : 5.

This miracle was wrought during the summer (possibly July) of A. D. 29, near Cæsarea Philippi, at the foot of one of the summits of Mount Hermon. Compare Author's "Notes on Mark," ch. 9 : 2, 14. Parallel passages: Matt. 17 : 14–21; Luke 9 : 38–43. See HARMONY, § 90.

Between this and the preceding lesson Mark records the feeding of the four thousand; a brief visit to Galilee; the leaven of the Pharisees and Herod; the healing of a blind man; Peter's confession; Jesus plainly predicting his sufferings and enforcing the duty and necessity of self denial; and his transfiguration.

For convenience I give the three verses preceding the lesson:

"And coming to his disciples he saw a great multitude about them, and scribes questioning with them. And straightway all the multitude seeing him were greatly amazed, and running to him saluted him. And he asked them: What question ye with them?"

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17 AND one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
18 and wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they
19 could not. He answereth him, and saith, O faithless genera-

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And one of the multitude answered him: Teacher, I brought to thee my son, having a dumb spirit. And wherever it lays hold of him, it tears him, and he foams, and gnashes his teeth, and he pines away. And I spoke to thy disciples, that they should cast it out; and they could not. And he answering, says to them: O faithless gene-

17. Jesus had just come down with Peter, James and John from the mountain of transfiguration to the nine disciples who had been left behind.

Answered; the question in ver. 16. The question contained a rebuke to the scribes who had "questioned" the disciples in a cavilling manner. From the connection it appears that the disputation, in which the scribes were engaged with the disciples, was connected with demonical possessions and the inability of the disciples to cast out the demon.

I brought to thee my son, a while ago, not knowing of thy absence, and I now present him to thee. Matthew (17 : 14) relates that the man came doing homage to him with bended knees. According to Luke 9 : 38, the man adds, "for he is my only child."

A dumb spirit. Also, "deaf spirit," ver. 25. In Matthew (17 : 15) the child is described as a lunatic, that is probably, an epileptic. He was possessed with a demon which caused deafness, dumbness and fits of epilepsy. It was a severe and complicated case. His dumbness consisted in his inability to utter articulate sounds, Luke 9 : 39.

18. The father describes the terrible handling of the child by the demon.

Wherever it lays hold of him. Wherever he seizes him, as if to destroy him. At any time the demon might exert his frenzied power upon the child, producing sudden and violent paroxysms.

It tears him. He throws him into convulsions.

He foams. The effect. The child is not only inwardly racked and convulsed, but he foams at the mouth, **gnashes** or grinds with his teeth, and pines **away**, swooning away, his strength becoming entirely exhausted. The accounts of the three evangelists show independence, but no real discrepancy. The father, in Matt. 17 : 15, says, "for oftime she falls into the fire and oft into the water;" and in Luke 9 : 39, "hardly departs from him, bruising him." The three descriptions taken together form a fearful picture of the frenzied paroxysms which were added to his habitual dumbness.

Spoke to thy disciples. The nine apostles when Jesus was absent.

They could not. An emphatic expression, *They were not strong enough* to cast him out. This lack of power was owing to their weak faith, ver. 29; Matt. 17 : 20. Jesus had given them power to cast out unclean spirits (ch. 6 : 7), and doubtless they had exercised this power; but now they falter, and the enemies of truth prevail. The three most favored apostles were also with Jesus; and this case was an extreme one. Their faith was not equal to the exigency. There is some analogy between Israel turning to idolatry while Moses was absent in the mount, and the spiritual weakness of the disciples during our Lord's absence at his transfiguration.

19. **Answering them**; the people who had met him, among whom was the father of the child, vers. 15–17.

Faithless generation. Unbelieving race. In Matthew and Luke, he calls them a "faithless and perverse generation." How faithless that generation and race among whom Jesus was laboring. The scribes were cavilling; the multitude was amazed at seeing Jesus; the father acknowledged the weakness of his faith (vers. 22, 24); and the disciples had weak faith, or no faith to heal this one.

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tion! how long shall I be with you? how long shall I suffer you? Bring him unto me.
20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
21 And he asked his father, How long is it ago since this came unto him? And he said,
22 Of a child; and oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and
23 help us. Jesus said unto him,

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ration, how long shall I be with you? How long shall I bear with you? Bring him to me. And they brought him to him. And seeing him, straightway the spirit rent him; and he fell on the ground, and wallowed foaming.

And he asked his father: How long is it, since this came upon him? And he said: From a child. And ofttimes it cast him both into the fire, and into the water, to destroy him. But if thou art able to do anything, have compassion on us, and help us. Jesus said to him: If

How long, etc. An exclamation, not of impatience of life, nor of continuance with them, but of holy displeasure at their unbelief and hardness of heart. Bear with you; exercising patience with you, in your unbelief. Compare Exod. 32 : 19. How great the unbelief of the people in view of the time he had been exercising his ministry, and the wonderful miracles he had performed! Compare John 14 : 9. And his ministry was drawing to a close.

Bring him to me. There is power in me to effect a cure.

20. The vivid description of the terrible paroxysms of the child, the imploring father and the curious multitude, in this and the four verses following, is peculiar to Mark.

They brought him to him. The order of Jesus is obeyed. He was very probably carried, several being required to do it.

And seeing him; that is, the boy seeing Jesus. The masculine form here, while the noun following, translated *spirit*, is neuter, shows two personal agencies, that of the boy and that of the demon.

Straightway the spirit rent him; convulsed him. The verb translated rent is different from that used in ver. 18, meaning, however, the same thing, and found in ch. 1 : 26, on which see. The sight of Jesus arouses the infuriated demon. He has great wrath, knowing that his time is short, Rev. 12 : 12. A further effect was visible: the boy fell upon the ground, and **wallowed**, *rolled himself* about, **foaming**, like one with epilepsy.

21. **And he asked his father**; Jesus carefully inquires, not for his own information, but for the trial and strengthening of the father's faith.

From a child. A strong expression in the original, equivalent to saying *even from a child*, even from childhood, without exactly fixing the age.

22. **And ofttimes**, etc. The father not merely answers the question, but, for exciting the compassion of Jesus, further describes the miserable condition of the child under the power of the demon.

To destroy him. He regards the demon as an enemy who would kill his only son.

If thou art able to do anything; showing a weak faith; doubtless too weak at first, but now more weak from the failure of the disciples, and the raving of the demon on approaching Jesus.

Have compassion on us and help us. A strong and earnest entreaty, *Help us, moved with pity toward us.* Notice he says *us*, joining the life and health of his child with his own. Compare the prayer of the Syrophœnician woman for her daughter, Matt. 15 : 22, 25.

23. **If thou art able!** quoting the expression of the father.

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If thou canst believe, all things *are* possible to him that believ-
24 eth. And straightway the father of the child cried out, and said with tears, Lord, I believe;
25 help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

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thou art able! All things are possible to the believing. And straightway the father of the child cried out, and said: I believe; help thou my unbelief. And Jesus, seeing that a multitude came running together, rebuked the unclean spirit, saying to him: Dumb and deaf spirit, I charge thee, come out of him, and enter into him no more.

All things are possible to the believing. Be not anxious about my ability; see to thine own faith. All things are possible to one believing. The difficulty is not in my power, but in thy faith.

Jesus strongly implies and affirms his own ability, but conditions the cure upon the father's faith.

Some commentators very strangely draw an argument for infant baptism from this father's faith for his child. Much better might they argue the salvation of certain individuals on the faith of others! But faith by proxy, either in baptism or salvation, is equally unscriptural, Prov. 9 : 12; ch. 16 : 16. We wait to see a single example of either adduced from the word of God. A truth altogether different, however, is taught. In answer to the prayers of Christians the Holy Spirit descends upon a community. Unconverted children and friends are convicted of sin and led to exercise repentance and faith. Thus the prayers and faith of Christians often become the connecting link in a chain of events which result in the salvation of souls.

24. **Straightway . . . cried out.** The effect upon the father was instantaneous and effectual. At once and with earnestness he answers, *cries out*, exclaims with a loud voice. Jesus thus appears first as the helper of the father's faith, which was necessary to granting his request. "With tears" and "Lord," in the common version are omitted by the highest critical authorities.

I believe. I do believe that thou canst cure, and I believe all that thou hast said. I am sensible, too, that my own faith in this case is poor and defective; **help thou my unbelief,** which still clings to me notwithstanding all that thou hast said. Or, according to the sense, help my deficient faith. Thus the father is brought to a humble confession of his own belief. Notice the father uses the same word **help,** as in ver. 22. He had first implored the Savior's help for his son; but now, feeling his own unbelief, and seeing the necessity of faith in order to a cure, he implores help for himself, and thus his son may be healed. He desired his unbelief to be helped away; or that he be helped against it. In other words, he wanted his infirmity helped, his faith strengthened, and the barrier in the way of his son's cure removed.

25. The prayer of the father was a prayer of faith. Humility and faith went hand in hand. Jesus, too, helps his faith and heals his son.

A multitude came running together *upon* or *to* the spot where Jesus and the demoniac were. Jesus was where a portion of the multitude had run forward to meet him, at a little distance from the main crowd. Many of the people may have also been somewhat scattered. But Jesus, with his unostentatious spirit (Matt. 12 : 16–21), seeing the rest of the crowd gathering to the spot, hastens to perform the miracle. Neither would he permit the demon longer to torture the child, nor in his presence to exert his fiendish power before the people. He therefore with authority **rebuked the unclean spirit**; see on ch. 1 : 23.

Dumb and deaf spirit. Jesus thus clearly connects the demon with his deafness and dumbness. It was not a mere disease.

I charge, or *command. I* is emphatic, and in contrast to his disciples. Not my disciples, but I, with my divine authority and power, command you.

Enter into him no more. The only time that we have it recorded that Jesus gave such a

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26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is
27 dead. But Jesus took him by the hand, and lifted him up; and he arose.
28 And when he was come into the house, his disciples asked him privately, Why could not
29 we cast him out? And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

THE REVISED VERSION.

And crying out, and rending him sorely, it came out of him. And he became as one dead; so that many said: He is dead. But Jesus taking him by the hand, raised him, and he stood up.

And when he had come into the house, his disciples asked him privately: Why could not we cast it out? And he said to them: This kind can go out by nothing, except by prayer and fasting.

charge to a demon. The unclean spirit would desire repossession, but such an attempt is positively forbidden; the father also is thus assured that the cure was perfect and lasting. This, with ver. 18 and Luke 9 : 39, may together indicate that the demon had been in the habit of departing from the child and then returning. Compare Matt. 12 : 43–45; Luke 11 : 24–26.

26. "'Most unwillingly the evil spirit departs, seeking to destroy that which he can no longer retain,' as Fuller, with wit which is in season and out of season, expresses it, 'like an outgoing tenant that cares not what mischief he does.'"—TRENCH, *Miracles*, p. 296. The demon **crying out**, uttering a shriek of rage and anguish at being compelled to leave.

Rending him sorely, or *greatly*. Convulsed him violently. This shows the terrible malignity and cruelty of the demon. So dreadful was this last paroxysm that the child **became as one dead**. His bodily powers were entirely exhausted, he swooned, apparently with no breath and life in him. This vivid description is peculiar to Mark.

Many or *the many*, the multitude.

27. **But** while most present were ready to pronounce the child dead, Jesus taking him **by the hand and raised him**, to his feet; and he arises and stands up in restored life and health. This was a second exhibition of his divine power, and was the completion of his miracle. The mere expulsion of the demon without the restoration of the child would not have answered the design of the miracle. Compare elsewhere the reviving power of the Savior's touch, Matt. 17 : 7; Rev. 1 : 7. Luke (9 : 43) adds, that "they were all amazed at the mighty power of God."

28. The conversation of the nine with Jesus regarding their inability to cast out the demon is here very briefly given. Matthew (17 : 19–21) gives it more fully.

Into the house; without the article in the original, and may mean simply *in-doors*.

Why could not we etc. Implies that they had cast out demons on other occasions; and that they had actually attempted, but failed on this.

29. **This kind**; of evil spirits. Jesus in his reply intimates that there are grades among demons, and that the one which had just been expelled was one of the worst. Compare Matt. 12 : 45; Eph. 6 : 12.

By prayer and fasting. As yet the disciples were not accustomed to fast, ch. 2 : 18. In the fuller account of Matthew (17 : 20), Jesus tells them that their inability arose from their unbelief. Here nothing is said of their unbelief, but the reason of it is implied; they had not prayed and denied themselves sufficiently to exercise the faith necessary for casting out so strong and malignant a demon. But while the reply may have reminded them of neglect, it was doubtless also given for their after guidance.

PRACTICAL OBSERVATIONS.

1. "The great goodness of God in preserving us from the power of evil spirits," vers. 17, 18.

2. "The shorter the devil's time is, the more he rages. . . . Thus in the moment of conversion Christians often meet with the strongest conflicts of temptation," ver. 20.

3. "The fault is not in Christ, but in ourselves, if we receive not that mercy from him which he hath, and which we stand in need of, and beg from him," ver. 23.

4. "God rewards weak faith where it is attended with a sincere desire of increase," vers. 24, 25.

5. "The great cures, both of our bodies and souls, in some cases require more extraordinary and importunate addresses and application unto God, more especially where evils are more inveterate," vers. 28, 29.—MATTHEW POOLE.

6. How early does Satan begin to manifest his power in children, ver. 21.

7. Parents should feel a deep anxiety for their children who are spiritually under the power of Satan, and earnestly entreat Christ to come and save them, vers. 17, 18–22.

8. The faithful labors and believing prayers in behalf of children shall not be in vain, vers. 22–25.

9. Faith and unbelief are often mingled together in the heart, ver. 24.

10. Jesus has complete power over Satan and his kingdom.

11. Our faith and our usefulness are increased by prayer and fasting, ver. 29.

LESSON XVI, OCT. 18, 1874.

THE MIND OF CHRIST. CHAP. 9 : 33–42.

THE COMMON VERSION.	THE REVISED VERSION.
AND he came to Capernaum:	AND they came to Capernaum.
33 and being in the house he asked them, What was it that ye disputed among yourselves	And having come into the house he inquired of them: Of what were ye reasoning among your-
34 by the way? But they held	selves by the way? But they

Who are the greatest in Christ's kingdom. The intolerant zeal of John. Causes of offense to be avoided. The incidents here related occurred probably in September, A. D. 29. Parallel passages: Matt. 18 : 1–6; Luke 9 : 46–50. See HARMONY, § 93.

Between this lesson and the last, Mark records that Jesus departed from the vicinity of Cæsarea Philippi, and passed quietly through Galilee, instructing his disciples and announcing again a clear and plain prediction of his own death and resurrection. After some time spent in this way, he comes to Capernaum.

33. **They came to Capernaum.** Jesus and the Twelve. Matthew (17 : 24–27) at this point relates the miracle in providing for the payment of the sacred tribute, which is passed over by Mark, possibly because it made Peter prominent, under whose direction he wrote.

Having come into the house; possibly the house of Peter, ch. 1 : 29. Capernaum was Christ's residence and the center of his missionary operations in Galilee. He has once more returned, and now he has come into *the house* where he lived when there. This was probably soon after their arrival.

He inquired of them. According to Matthew (18 : 1) the *disciples ask* Jesus. But Luke (9 : 47), without any reference to questions being asked, says briefly, "Jesus perceiving the thought of their heart, took a child," etc. Jesus probably first asked them concerning their dispute by the way. At first they are silent. But soon after, one or more of them asked Jesus the general question, recorded by Matthew, "Who is the greatest in the kingdom of heaven?" Jesus perceiving the thought of their heart by the question as well as by his own supernatural knowledge, takes a child, etc. Such variations show that the evangelists wrote from different points of view, and is really an evidence of their truthfulness.

What were ye reasoning, discussing. Notice that Jesus in his question says not *disputing*, the word in the next verse.

Among yourselves, separate from Jesus; omitted from the text by some of the oldest and best manuscripts. The idea is, however, implied in the sentence.

By the way to Capernaum.

34. **They** were silent; doubtless confounded with the question, and ashamed to confess the truth.

THE COMMON VERSION.

their peace: for by the way they had disputed among themselves, who *should be* the great-
35 est. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last
36 of all, and servant of all. And he took a child, and set him in the midst of them: and when he had taken him in his arms,
37 he said unto them. Whosoever shall receive one of such

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were silent; for by the way they had disputed with one another, who was greatest. And sitting down, he called the twelve, and says to them: If any one desires to be first, he shall be last of all, and servant of all. And taking a child, he placed it in the midst of them; and folding it in his arms, he said to them: Whoever shall receive one of such children

For. Mark gives the reason why Jesus thus inquired of his disciples.

Who was the greatest, or, more exactly with the same meaning, *who was greater* than the rest. The Greek comparative here is equivalent to the English superlative. This dispute shows their worldly views of the Messiah's kingdom; that they still expected his earthly kingdom to be soon established, and that those who were greatest now, would be greatest then. What gave rise to this disputation, we are not told. It is natural to refer to Christ's address to Peter (Matt. 16:17–19), and to the privilege accorded the three disciples in being with Jesus on the Mount of Transfiguration and at the raising of the daughter of Jairus. The failure of the nine to cast out the deaf and dumb demon from the child (ver. 18), may also have had its influence. It is evident from their disputing the point, that they had not understood Jesus on any occasion as pointing out Peter, or any other apostle as the greatest.

35. **And sitting down,** the usual posture of teaching among the Jews, ch. 4:1; Matt. 5:1; Luke 4:20. Thus with the solemnity and authority of a divine teacher he **called the twelve.** He would have all the apostles hear this, for even if all were not engaged in this dispute, all had worldly views of his kingdom, and needed instruction.

Desires to be first in rank and honor, to have the pre-eminence in position and honor. Whoever has this ambitious spirit **shall be last of all** in honor and **the servant of all,** the lowest of all in position. The word here translated *servant* is not the word for slave, but one that was afterwards applied both to ministers (Col. 1:25) and to deacons, (Phil. 1:1). It properly means a *runner*, a *waiter* at table, *an attendant*, and includes an idea of voluntary service. The proud disciple who is debased is made to give Jesus a submisive and willing service, though it be in the lowest place. Hence the language, at least, implies that the path to the highest honors is through humility, Matt. 20:27; 23:12.

36. Jesus teaches humility and true greatness symbolically, by placing a child in their midst. Mark's description is vivid and pathetic.

And taking a child he placed it, or *stood it up* **in the midst of them;** and then *taking it,* or **folding it in his arms,** and having thus treated it with honor and tenderness, *he said to them.* There is an interesting, though unreliable tradition that this child was Ignatius the martyr, pastor at Antioch from about A. D. 68 to 107. But as Jesus was in the house, possibly of Peter, (ver. 33), and the child was doubtless of the household, it may have been the child of Peter, or of one of the other apostles.

37. **Whoever shall receive;** cordially to his heart and fellowship.

One of such children. Not an actual child, but one of these spiritual humble ones; one of Christ's little ones, whether a child in years or not. So in ver. 42 he says, "One of those little ones that believe on me." The child was a beautiful symbol of the true disciple who humbly, submissively, and confidently yields himself up to the Savior's will, guidance and protection. And it must be received **in my name;** on account of me, because he is my disciple, and sustains a personal relation to me, and from love to me. Here is the reason for receiving one of such children.

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children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he fol-
39 loweth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly

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in my name, receives me; and whoever shall receive me, receives not me, but him who sent me.

And John answered him, saying: Teacher, we saw one casting out demons in thy name, who follows not us; and we forbade him, because he follows not us. But Jesus said: Forbid him not; for there is no one who shall do a miracle in my name, and can lightly speak evil of me. For

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Receives me, in one of these little ones as my representative. Christ's disciples are his representatives and one with himself, Matt. 10 : 40; 25 : 45. He here shows their nearness to himself and the honor and esteem in which he holds them. And he traces the relation back to the Father.

Receives not me only **but** especially **him who sent me.** Jesus uses strong language, since he is not only sent by the Father, but in his divine nature one is with the Father. The Father is especially represented in him. Jesus thus taught that his kingdom was spiritual, and that humility and a child-like spirit were essential to true greatness.

38. What Jesus had said respecting the receiving of Christ's little ones led John to refer to a recent occurrence. Having found one who did not accompany the apostles casting out demons, they forbade him. Jesus replies, disapproving their conduct, and warning them against giving offenses. Matthew omits reference to this incident. Luke gives it briefly, but omits the discourse on offenses.

And John answered him; a response of his own feelings in view of what Jesus had just said. The conscience of John was aroused. He remembers how they had hindered one who confessed the name of Jesus, for good reasons as he then thought, but now he doubts whether they did right. They saw one casting out demons **in thy name,** claiming to do it by thy authority, and uttering thy name in doing it. It appears that this one not merely attempted, as in the case of the sons of Sceva (Acts 19 : 12–16), but actually cast out demons in the name of Jesus. He seems to have been a follower of Jesus, though he did not accompany Jesus and the twelve.

We forbade him. John very probably took a leading part in this. Compare the proposal of James and John in regard to the villages of the Samaritans, that did not receive Jesus, Luke 9 : 54. When this occurred, is not told us.

Because he follows not us; not of our company. Luke (9 : 49) says, "He follows not with us." Having been commissioned and empowered to cast out demons (ch. 6 : 7) they may have regarded the privilege to have been exclusively theirs. They thought it wrong for one not commissioned by Jesus to exercise the power in his name. Compare a similar spirit exercised by Joshua, Num. 11 : 26–30.

39. Jesus in his answer shows that the man in question could not have been opposed to him, but was evidently acting in his service, and relying upon his power.

Forbid him not: A general direction; neither forbid him, nor any other one in a similar position.

No one who shall do a miracle; who shall exert miraculous power **in my name,** through my authority, and relying upon me.

Can lightly speak evil of me; or *readily speak*, etc. He cannot easily or readily speak against him through whom he has his power. It is evident that he was really of Christ's followers, which is brought out in the next verse; hence they should not forbid or hinder him in any way. LANGE very properly observes here, that we should distinguish between forbidding

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40 speak evil of me. For he that is not against us is on our part.
41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

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he that is not against us is for us. For whoever shall give you a cup of water to drink in that name, that ye are Christ's, verily I say unto you, he shall not lose his reward. And whoever shall cause one of these little ones that believe on me to offend, it is better for him that an upper millstone were hanged about his neck, and he were cast into the sea.

and commanding. They are not to forbid such as seem to be acting in the service of Jesus irregularly, but it does not follow that they are to command it. And in this case we are not certain that there was any real irregularity.

40. Jesus clinches the argument by a short proverbial phrase. In his kingdom there is no neutrality in the contest between God and sin. "He that is not with me is against me" (Matt. 12 : 30); and so **he that is not against us** (his disciples are his representatives and one in interest with him) **is for us.**

41. A spirit of toleration and charity should therefore be exercised. The man who was casting out demons was evidently opposing Satan and favoring the side of Christ, and all such labors, even the most feeble, shall not fail of reward, **for whoever,** etc.

Give you a cup of water, representing the smallest favor one may do for another.

In that name, immediately explained by the clause that follows **that ye are Christ's.** The reward that shall come to the smallest tokens of friendship thus given, is expressed in the strongest language. Not only does he use the solemn and authoritive expression **verily I say unto you;** but a very strong negative, **he shall not lose,** he shall in *no wise* lose his reward. "Even the smallest service done in my name shall not be unrewarded—much more should not so great a one as casting out of devils be prohibited."—ALFORD.

42. Jesus passes to an opposite thought. While the reward is most sure to those doing the least favor to his humblest disciples because they are his, the guilt of those is terrible who shall in any way aim to lead them into error or sin. There is a connection of thought both with the spirit of contention which the disciples had displayed, and of the intolerance which they had exhibited in forbidding one to cast out demons in the name of Jesus.

Whoever shall cause one of these little ones . . . to offend, cause him to fall into sin and error, to become alienated from me.

One of these little ones. Very likely referring to the term, child, which he had used symbolically (ver. 36); and meaning, Even one of my true and humble followers. What kind of little ones, is explained by the words that follow, **that believe.**

It is better for him. It is well or profitable for him rather, and hence, better for him.

An upper millstone. Strictly this was not the common hand-stone which was turned by women (Matt. 24 : 41); but the larger kind, which was turned by the ass, for the original of the critical Greek text literally means an ass-millstone. Or, the *upper millstone*, as it is freely but properly translated, since this was the one turned, while the lower one remained stationary. The common hand upper millstone, being about two feet in diameter and a half foot thick, was well suited as an instrument of punishment for drowning criminals. When, therefore, our Savior speaks of the larger and heavier millstone being hanged about the neck, he uses the most forcible expression, and affirms in the strongest terms. Punishment by drowning was common among the Greeks and Romans, and the Eastern nations, but not among the Jews. Execution by drowning is still practiced in the East. Doubtless persons have been thus pun-

ished in the Sea of Galilee. Josephus records that the Galileans, at one time revolting from their commanders, drowned certain persons who were of Herod's party. (Joseph. *Antiq.* XIV. 15. 10).

Jesus pursues the subject of causing offenses through the rest of this chapter. See Author's "Notes on Mark."

PRACTICAL OBSERVATIONS.

1. Beware how you do that which you would be ashamed to acknowledge to Jesus, vers. 33, 34.
2. Pride and worldly ambition lead to strife and contention, and are opposed alike to the will, example and teaching of our Lord, ver. 34.
3. "Christians (ministers especially, for he is here speaking to the twelve) ought to be sought out for, not to seek, places of pre-eminence and dignity; he that is first in seeking them, is usually last as to any true worth in deserving them, and ought last to obtain them."—MATTHEW POOLE. Vers. 33–36.
4. Little children have many characteristics worthy of study and imitation, ver. 36.
5. Childlike humility is essential to, and evidence of, godliness, and leads to true greatness, vers. 36, 37.
6. How close the union between Christ and his people, ver. 37; Matt. 10 : 40–42.
7. Mere party zeal is opposed to the spirit of Christ. To forbid any to do good in the name of Jesus is to disobey him, vers. 38, 39; 1 Cor. 1 : 11–15.
8. No deed, however small, done for Christ, will be forgotten by him, ver. 41.
9. The authors of errors and the promoters of heresies and divisions will meet with fearful punishment, ver. 42.
10. How fearful a thing is it to cause a Christian to go astray, ver. 42.
11. Truth must not be sacrificed through a false liberality, ver. 42.

LESSON XVII, OCTOBER 25, 1874.

BLIND BARTIMÆUS. CHAP. 10 : 46–52.

THE COMMON VERSION.	THE REVISED VERSION.
46 AND they came to Jericho:	AND they come to Jericho.

Christ's power over organic disease, in the exercise of mercy. This miracle was wrought in the last week in March, A. D. 30. Parallel passages: Matt. 20 : 29–34; Luke 18 : 35–43. See HARMONY, § 135 for these passages, and §§ 93–135 for a glance at the occurrences between September A. D. 29 and March A. D. 30, related by the other Evangelists.

Between this and the preceding lesson Mark records Christ's precepts concerning divorce; his blessing the little children; concerning the rich young ruler, and forsaking all for Christ; his third plain prediction of his sufferings; and the ambitious request of James and John.

46. **They come to Jericho.** As they were pursuing the journey which is related in this chapter. Having crossed the Jordan from Perea, Mark gives vividness to his narrative by saying, "They *come* to," or "into Jericho." *Jericho* signifies the *fragrant place*, and was a city of Benjamin (Josh. 18–21), situate about eighteen miles north-east of Jerusalem, and seven miles west of the Jordan. It was founded probably after the destruction of Sodom, called "the city of palm-trees" (Deut. 34 : 3), and famous for its roses and balsam. It was the first city in Canaan taken and destroyed by Joshua (Josh. 6 : 24–26), rebuilt five hundred years afterward by Hiel (1 Kings 16 : 24), and became distinguished for its school of the prophets, and as the residence of Elisha, 2 Kings 2 : 18. Meanwhile a new Jericho appears to have been built on a neighboring site, Judg. 3 : 13; 2 Sam. 10 : 5; Josephus, *Bell. Jud.* iv. 8. 2, 3. This seems to have been the city here spoken of. From Josephus and 2 Kings 2 : 19–22, we infer that the ancient city stood near Elisha's fountain, supposed to be the one now named Ain-es-Sultan, the plain around which is now strewn with ancient ruins and rubbish. Nearly two miles south of this fountain, and near the place where the road from Jerusalem enters the plain, and on the banks of Wady Kelt, stood the modern city, which Herod the Great adorned with splendid palaces and buildings. It lay in the direct route from Perea to Jerusalem, and was second in importance only to Jerusalem of the cities of Israel; and was the residence of a chief publican, Zaccheus (Luke 19 : 1), on account of the balsam trade. Ancient ruins now mark its site. Nearly the whole plain is

THE COMMON VERSION.	THE REVISED VERSION.
And as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.	And as he was going forth from Jericho with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside.
47 And when he heard that it was Jesus of Nazareth, he began to	And hearing that it is Jesus the Nazarene, he began to cry out,

waste and desolate, though the soil is good. Not a single palm-tree is now said to remain of the city of palms. Rihah, a poor, miserable Arab village of two hundred inhabitants, stands on the plain, and is about a mile and a half nearer the Jordan than either the ancient or later Jericho.

As he was going forth from Jericho; possibly on some excursion to the immediate vicinity, but probably on his journey toward Jerusalem, ver. 52; 11 : 1. With this Matthew agrees; but Luke says (8 : 35), "As he came near to Jericho." This is regarded as one of the most difficult points in harmonizing the evangelists. Did we know the full particulars, all would be plain. Some little circumstances not related might remove all apparent discrepancies. In our ignorance of the details of our Savior's visit at Jericho, we may present several ways which have been proposed for harmonizing Luke with Matthew and Mark.

1. There was an *old* and a *new* Jericho. Jesus may have been leaving the one and approaching the other. The first two evangelists may describe the former act, while Luke describes the latter. 2. There may have been two miracles, one just before entering the city, and one as he was leaving it. Luke mentions the former, and Mark the latter; but Matthew describes both under one account. 3. Some maintain that the Greek verb in Luke, rendered *to come near*, may signify *to be near*. See Septuagint, 1 Kings 21 : 2; Deut., 21 : 3; Ruth 2 : 20; 2 Sam. 19 : 42; Jer. 23 : 23. Thus, the language of Luke may mean, while he was yet near the city, including the idea expressed by Matthew and Mark. 4. The language of Mark, "They come to Jericho," may imply that Jesus remained a few days there. Jesus would naturally visit points of interest in the vicinity, for example, the fountain of Elisha, and possibly spend his nights in the country, as he did at Jerusalem. The miracle might have been performed when he was thus going *out of* and returning *to* the city. 5. Bartimæus may have besought Jesus on his entering the city, but for some reason, possibly to test his faith, he was not answered; but at the departure of Jesus, on the following morning, with a companion, he may have renewed his request and besought Jesus more earnestly, when both obtained a cure. Luke, taking note of the first appeal, may relate the miracle by anticipation. This explanation is as good as any. The second and third are the least satisfactory. No one, however, need stumble on an apparent discrepancy like this, when we can conceive of so many ways of explaining it.

A great multitude. Jericho would be full of people who were going up to Jerusalem to attend the Passover. The number would be greatly increased by those coming from Galilee by the way of Perea, to avoid passing through Samaria.

Bartimæus. *Bar* is the Aramaic word for *son*. Compare Bartholomew, ch. 3 : 18; Barnabas, Acts 4 : 36; Barjesus, Acts 13 : 6. The blind man appears to have borne the name of *Son of Timæus*, not so much from any peculiar meaning of the word Timæus, as from his father who bore that name. Notice the order of the words in the original, according to the highest critical authorities, *The Son of Timæus, Bartimæus, a blind beggar, sat by the way*. It would seem that Bartimæus was well known at Jericho and afterward among Christians. This may explain why Mark and Luke speak of only one blind man, while Matthew speaks of two. The former narrate the miracle performed on the more prominent individual and the one generally known, while they pass unnoticed that performed on the other, who may have been a person of no prominence, and scarcely known, or perhaps an entire stranger in that vicinity. There is no contradiction; for the one does not exclude the two, and the two includes the one.

By the wayside; probably the road leading to Jerusalem.

47. **And hearing that it is**, etc; the life-like narrative of Mark.

The Nazarene. The great prophet of Nazareth, the miracle-worker, whose name had become familiar to the sick and afflicted of Palestine. He was familiarly, and also contempt-

THE COMMON VERSION.

cry out, and say, Jesus, *thou* son of David, have mercy on me.
48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* son of David, have mercy
49 on me. And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth

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and say: Son of David, Jesus, have mercy on me. And many rebuked him, that he should hold his peace. But he cried all the more: Son of David, have mercy on me. And Jesus stood still, and said: Call him. And they call the blind man, saying to him: Be of good cheer; rise,

uously known as the *Nazarene;* inhabitant of Nazareth, ch. 1 : 24; 14 : 67. As soon as he heard who it was, he **began to cry out,** with a loud voice. He addresses him not as Jesus the Nazarene; his faith takes hold of something higher and deeper. In striking contrast he says, **Son of David, Jesus;** royal descendant of David and successor to his throne, the Messiah, ch. 12 : 35. The angel of the Lord had once applied this title to Joseph, Matt. 1 : 20. It was a popular designation of the Messiah, and by the use of it Bartimæus acknowledged the Messiahship of Jesus. The whole account "affords a striking illustration of the earnest and persevering manner in which spiritual healing is to be sought of the Great Physician, of the certain success of believing application to him, and of the effect that saving mercy has upon its recipient."

Have mercy on me. Both a confession of misery, unworthiness, and helplessness, and an expression of confidence in the ability and willingness of Jesus to help him. This is the essence of prayer.

48. **Many rebuked him;** admonished him sternly that he should be silent. They would not have Jesus annoyed or interrupted in his journey; nor did they care to be disturbed with the cries of Bartimæus. They did not probably object to the title *Son of David,* for they were doubtless a part of those who were expecting that the kingdom of God would soon appear (Luke 19 : 11), and soon after applied the same title to him, ch. 11 : 10; Matt. 21 : 9. Such cries may have seemed to them ill-timed and discourteous. "Here, it has been often said, is the history of many a soul. When a man is in earnest about his salvation, and begins to cry that his eyes may be opened, that he may walk in his light who is the light of men, when he begins to despise the world and to be careless about riches, he will find infinite hindrances, and these not from professed enemies of the gospel of Christ, but from such as seem, like this multitude, to be with Jesus and on his side. Even they will try to stop his mouth, and to hinder an earnest crying to him."—TRENCH, *Miracles,* pp. 343, 344. But the rebuke of the multitude only aroused his earnestness, for he believed in the ability and willingness of Jesus to heal him. It was a trial of faith, but his faith was not thus to be overcome; opposition only developed it still more.

He cried all the more, or *much the more,* than he did at the first, and on account of opposing obstacles. He repeated again and again his plea for mercy.

49. **And Jesus stood still,** in his journey, at these believing and importunate cries; publicly recognizing the title, Son of David, as applied to himself. The clause, "Commanded him to be called," of the common version, is not found in the oldest and best manuscripts.

And said call him. A graphic description of a wonderful scene. Divine condescension and simplicity mingle in the sublime posture and authoritative command of Jesus. It was not only an honoring of the poor beggar's petition, but also a rebuke to the multitude who would silence his cries.

At once **they call the blind man,** the same ones, no doubt, who had just rebuked him. Now they expect to see a miracle. This was perfectly natural with such a crowd. Popular feelings often swing from one side to the other. The language of the people to Bartimæus is true to life, the more eloquent and affecting from the omission of all conjectures.

Be of good cheer, rise, he calls thee. Cheer up, take courage in thy heart, rise from the

THE COMMON VERSION.	THE REVISED VERSION.
50 thee. And he, casting away his garment, rose, and came to 51 Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my 52 sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.	he calls thee. And he, casting away his garment, leaped up, and came to Jesus. And Jesus answering said to him: What wilt thou that I should do to thee? The blind man said to him: Lord, that I may receive sight. And Jesus said to him: Go thy way; thy faith has made thee whole. And immediately he received sight, and followed him in the way.

place where thou art sitting, for, strange and wonderful to say, he calls thee to approach him. These words of the people as well as the next verse are found only in Mark.

50. **Casting away his garment,** throwing aside his upper garment, through eagerness and joy, that it might not hinder him a moment in his movements. This has often been used as an illustration of the way in which the sinner should cast aside whatever would hinder his speedy coming to Jesus, Phil. 3 : 7–11.

He leaps up, in haste and joyful expectation, **and came to Jesus** with the least possible delay.

51. Jesus answered his importunate request by asking him a question. Bartimæus had made a general petition; Jesus would now call forth his particular and special request. **What wilt thou?** etc. Faith seizes hold of particular objects of desire; and the blind man says, **Lord, that I may receive sight.** *Rabboni, that I may look up,* or *receive sight.* Mark in the original gives the very word which Bartimæus uttered, the Aramaic word, Rabboni, which means *my Master,* or *Lord,* being more reverential than the usual Rabbi, John 20 : 16.

52. Jesus now says, **Go thy way,** implying that his request was granted. Matthew alone records (20 : 34) that "Jesus moved with compassion touched his eyes," and Luke (18 : 42) that he said, "Receive thy sight." His faith was sufficient, for Jesus declares, **Thy faith has made thee whole,** or *has saved thee* in respect to bodily blindness, and, as it appears, from spiritual blindness also. Immediately receiving sight, he made a good use of it and **followed Jesus in the way.** Heretofore his blindness had confined him to one place; now, with the freedom of sight, he follows Jesus on his journey with the multitude to Jerusalem. Luke tells us (18 : 43), that he followed, "glorifying God," and all the people seeing it, "gave praise to God."

PRACTICAL OBSERVATIONS.

1. Sinners are blinded by sin. They spiritually discern neither Jesus nor his truth, ver. 46.
2. The unconverted should call on Jesus to open their blind eyes, ver. 47.
3. They should improve present opportunities while Jesus is graciously near, and before their blindness becomes forever fixed, ver. 47.
4. The sinner's only plea should be mercy for the sake of Jesus, ver. 48.
5. The compassion of Jesus is infinite, ver. 49.
6. The seeker after Jesus will meet with obstacles, but these should only excite greater earnestness, ver. 48.
7. Jesus will open the eyes of the spiritually blind, who come to him, vers. 49–52.
8. They who are made spiritually to see will follow Jesus, ver. 52.
9. The Christian, like blind Bartimæus, does not see Jesus with his bodily eyes, but by faith, vers. 46–52.
10. In Bartimæus we have an example of strong faith and of determined perseverance in the midst of difficulties.

11. "If leprosy symbolizes one characteristic of sin, blindness signifies another; if the former reminds us of a corrupted heart, the latter points to a darkened conscience. . . . Wescott remarks that 'healing the blind is exclusively a miracle of the gospels. There is, as far as I remember, no trace of such cases in the old Testament, or in the apostolic labors.'"—DR. A. HOVEY, *Miracles of Christ*, p. 184.

LESSON XVIII., Nov. 1, 1874.

THE FIG-TREE WITHERED. CHAP. 11 : 12–14, 19–24.

THE COMMON VERSION.	THE REVISED VERSION.
12 AND on the morrow, when they were come from Bethany, he was 13 hungry. And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for the time of figs was not	AND on the morrow, when they had come out from Bethany, he was hungry. And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon. And coming to it, he found nothing but leaves; for it was not the season of

Jesus curses the barren fig-tree; it withers. A lesson of faith in God. These incidents occurred on Monday and Tuesday, April 3d and 4th, A. D. 30. Parallel passages: Matt. 21 : 18, 24. See HARMONY §§ 141, 143, and Introductory Note to Part vii.

Between this and the last lesson, Mark records our Lord's public entry into Jerusalem, which took place on Sunday.

12. **On the morrow**, after the triumphal entry into Jerusalem. Mark is very definite and exact in recording the first three days of this week, vers. 1, 11, 19, 20.

When they had come out of Bethany. Matthew states that it was in "the morning," the early morning between daybreak and sunrise. Luke (21 : 38) informs us that the people came early in the morning to hear him.

He was hungry. It was real hunger. In his haste to enter upon his work he had probably taken no breakfast at Bethany. Some suppose that he had passed the night in the open air, in solitude and prayer. Hunger was a part of his humiliation. Thus he became perfect through sufferings, and able to sympathize with his followers in every trial. Alexander observes that it is necessarily implied that the disciples hungered with Jesus, and that thereby they were prepared to feel the disappointment more sensibly. This may be so; yet it seems more natural to suppose that the hunger of Jesus was at least greater than that of the others. His hunger was marked, and appears to have been intense.

13. **Seeing a fig-tree afar off**; distant from them. The fig-tree was one of the most common and valuable trees of Palestine (Deut. 8 : 8), and was a symbol of peace and plenty, 1 Kings 4 : 25. It grows to a height of about twelve feet, with spreading branches and large dark-green leaves. The fruit is purple when ripe, with sweet pulp and abundance of small seeds.

Having leaves. Its fruit begins to appear before its leaves shoot forth; hence the leaves gave promise of fruit. The fresh fruit is shaped like a pear, and whether fresh or dried is greatly prized.

If haply he might, etc. To see whether he should find anything thereon. It was not for his own information, but for that of his disciples, and for their good. According to Matthew the tree was by the roadside; it was therefore lawful for travelers to eat of its fruit.

He found nothing but leaves; instead of fruit of some size, as might have been expected from its appearance. Dr. Thomson, (*Land and Book*, vol. i., p. 538) expresses his belief that a certain kind of fig-tree might have had ripe figs upon it at the Passover (early in April), in the warm, sheltered ravines of Olivet.

For it was not the season of figs. The ordinary season of figs had not arrived. The early fig ripened in June, the summer fig in August, and a later fig sometimes hung upon the tree all winter. Mark makes this statement for the information of his foreign readers, to show that it

THE COMMON VERSION.	THE REVISED VERSION.
14 *yet.* And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it.*	figs. And answering he said to it: Let no one eat fruit from thee, henceforth for ever. And his disciples heard it.
19 And when even was come, he went out of the city.	And when it became late, he went forth out of the city.
20 And in the morning, as they passed by, they saw the fig tree	And passing by in the morning, they saw the fig-tree dried
21 dried up from the roots. And	up from the roots. And Peter,

was not too late for figs, and at the same time that the development of the leaves was premature and unnatural. If the season of figs had come, a wayside tree would probably soon be stripped; but if it had not come, then did its leaves show that it was barren. By its leaves the fig-tree gave promise of what it had not. And the curse that follows was pronounced upon it not merely because it was barren, but because it had leaves and yet was barren; its signs were false, its appearance deceptive. It was thus an emblem of the hypocrite, and particularly of the Jewish people, with their high professions, their show of ritual and formal worship, without the fruits of righteousness, Jer. 2 : 21; Luke 13 : 6–9. The Jews alone among the nations professed to be worshipers of Jehovah, but they were barren of fruit.

14. **Answering** the fig-tree, which silently acknowledged its inability to afford fruit, notwithstanding its pretentious appearance.

Let no one eat. A strong emphatic, negative wish, expressing the will of Jesus respecting the fig-tree, *Henceforth, forever, let no one eat fruit from thee.* There was no vindictive feeling connected with this expression, nor any implied in the word *cursed* as used by the disciples in ver. 21. Skeptics have caviled at the destruction of property. But the fig-tree was by the wayside, and probably the property of no one. It belonged, however, to Jesus, in the highest sense, and he could do as he pleased with his own, Matt. 20 : 15. It was barren, and worse than useless; for it might mock the hungry traveler as it had him. It grew, existed and was destroyed, that the work and glory of God might be manifested through it (John 9 : 2–4), that Jesus might show his power as the Messiah over the material world, and that the faith of his disciples might be strengthened, and they prepared for the trials and work before them, John 11 : 4, 15. Jesus knew what he was about to do; all the circumstances occurred according to the divine arrangement.

The fig-tree, and its destruction, may also be considered as a symbol of the spiritual condition and end of the Jewish nation, and of hypocrites in general. The only other destruction of property connected with our Lord's ministry was that of the swine. See on ch. 5 : 13. It is worthy of notice that he symbolized his judgments on the disobedient and unfruitful with only *one* miracle, and that on a senseless tree; while in numberless miracles for the good of men, he showed forth the mercies and blessings of his salvation. Compare the parable of the fig-tree, Luke 13 : 6; and notice the fact that it is only the fruitless or barren fig-tree that is brought prominently forward in the New Testament, in these two instances, and in each is used as a symbol of evil.

His disciples heard it; and were accordingly impressed by it. Mark notices this fact as he will soon come to the tree again in chronological order.

20. Between this verse and ver. 14, Mark records the expelling of the traders from the temple.

In the morning. Early in the morning; the people came early to hear him in the temple, Luke 21 : 38. Mark with great exactness fixes this incident about to be related upon the morning (Tuesday) after the cursing of the fig-tree.

And passing by from Bethany or the place on Olivet (Luke 21 : 37) where they lodged during the night; they were without doubt upon the same road as the morning before, ver. 12.

They saw the fig-tree. They appear to have seen it now for the first time since the previous morning. In the dusk or darkness of the preceding evening they could not well have observed it.

Dried up from the roots. Wonderfully dried up, not merely in its tender branches and limbs, but in its trunk, and down to its very roots. Very likely it was stripped of its leaves,

THE COMMON VERSION.

Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst
22 is withered away. And Jesus answering saith unto them,
23 Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever

THE REVISED VERSION.

calling to remembrance, says to him: Master, behold, the fig-tree which thou didst curse is withered away. And Jesus answering says to them: Have faith in God. Verily I say to you, that whoever shall say to this mountain: Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he says comes to pass, he shall have it. Therefore I

and presented the appearance of a thoroughly blasted tree, dead in root and branch. In contrast to its former show of leaves, it presented a marked appearance, and specially attracted attention. From Matthew (21 : 19) we learn that the withering began immediately after the words of Jesus, "Let no fruit grow," etc. Mark, in perfect harmony, says nothing about the time of its withering, but notes the time when the disciples first discovered it.

21. **Peter calling to remembrance.** This is one of the special references to Peter in this Gospel, presenting what was going on in Peter's mind, which confirms the common opinion that Mark wrote it under his direction.

Master; or *Rabbi*, the very word Peter used, a title of great respect given to a teacher, equivalent to Master, or My Master.

Behold. An exclamation of surprise, calling attention to something strange and unexpected

The fig-tree which thou didst curse. This is the only place where Jesus is spoken of as cursing the fig-tree, or indeed any object. He cursed the tree, only in the sense of devoting it to death, which he had a perfect right to do as Lord of both animate and inanimate creation. He expressed the will of God concerning it. As there was no sin in him, we must separate all that is vindictive or sinful from the human conception of cursing. See ver. 14. Matthew gives the exclamation of the disciples, expressing wonder at the sudden withering, but passes over this observation of Peter.

22. Jesus answers in a way best suited to benefit his disciples.

Have faith in God. A strong expression. Hold a steadfast trust and confidence in God. Here we get one of the designs of this miracle, and the immediate design so far as his disciples were concerned. He would strengthen their faith and prepare them for the trials before them.

23. Jesus proceeds to teach them that through faith they might perform even greater miracles.

This mountain. Probably the Mount of Olives, over which they were passing. It is implied that Jesus could have removed this mountain as well as have dried up the fig-tree. Compare Zech. 14 : 4.

Be thou taken up, from thy place.

The Sea. A general expression, the Dead Sea, the Sea of Galilee, or the Mediterranean Sea, being several miles distant.

The kind of faith Jesus describes: First the negative side, **shall not doubt in his heart,** without hesitation or wavering. Second, the positive side, **shall believe that what he says comes to pass;** shall so believe that the answer is a present reality, indeed *granted*, and as certain as if already accomplished.

The result, **he shall have it.** This reading is according to the highest critical authorities, *he shall have it*, Acts 3 : 6 ; 9 : 34.

THE COMMON VERSION.	THE REVISED VERSION.
24 he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.	say to you: All things whatever ye ask, when ye pray, believe that ye received, and ye shall have them.

The exercise of faith in miracles, as well as in prayer, must be in accordance with the will of God. Indeed, true faith is so far in harmony with that will, that it really asks nothing contrary to it. The mountain may symbolize any great and apparently insurmountable difficulty. Faith is also attended with works, James 2: 18. And by works the man of faith often in a measure, answers his own prayers. He meets these mountains of difficulties with an earnest, active faith, and they disappear before him while he labors on. See on ch. 9: 29; Matt. 17: 20.

24. **Therefore,** *For this reason*, that faith is essential in obtaining divine help, and to encourage you, *I say to you*.

Whatever ye ask when ye pray. True prayer is inspired by God, and hence will be according to his will (1 John 5: 14), and in the name of Christ (John 14: 13), and will be answered either in kind or in equivalent, 2 Cor. 12: 8, 9. The promise here given is not to the presumptuous, the arrogant and self-confident, but to those who exercise simple and child-like faith in their Heavenly Father, with entire submission to his all-wise and infinitely benevolent will, Matt. 18: 4.

Believe that ye receive; that your request was granted while in the very act of prayer. This reading is according to the best critical authorities. In the preceding verse the answer of prayer is vividly regarded as a present fact; in this, as a past fact attending the prayer itself. Thus Daniel prayed for the restoration of Jerusalem; and Gabriel informs him, "At the beginning of thy supplication the commandment came forth," that is, "the commandment to restore and build Jerusalem," Dan. 9: 3, 23, 25. While in the act of prayer his request was granted, and the blessing sought was received, though many years were required for its accomplishment. So the Christian parent interceding for the soul of a wayward child, may have the full assurance of faith that his prayer is answered. The conflict between light and darkness in his child's heart may still go on, but his own heart rests in an abiding faith. He believes that he has received the blessing in answer to prayer, and he calmly waits the issue in God's own time, which to him is as certain as if already accomplished.

The promise of this verse is not limited to miracles in connection with prayer and faith. It relates to **all things whatever ye ask when ye pray.** This faith in God which Jesus was enforcing upon his disciples, was something that they needed at all times and under all circumstances. They especially needed it under the great trials of that week of conflict, suffering and darkness.

PRACTICAL OBSERVATIONS.

1. Jesus knows what are the demands of appetite and the infirmities of our nature, ver. 12; Heb. 4: 15.

2. How great the danger of formality and unfruitfulness in religion. We must *bear* fruit if we would meet our Lord's approval, vers. 13, 14.

3. They who fail to bring forth fruit to Christ shall forever be given over to barrenness and death, ver. 14.

4. The vegetable creation is dependent on Christ. All will wither if not supported by him, ver. 20.

5. Jesus is the Lion as well as the Lamb. In him is exhibited the severity as well as the goodness of God, ver. 21.

6. How great the importance of faith. What a privilege and power to the Christian, vers. 22–24.

7. The miracles of Christ should encourage us to pray and to believe him. He is ready to exert the same Almighty power in our behalf and for his kingdom, vers. 22, 23.

8. The answer to the prayer of faith is certain and immediate, although not always manifest at once, ver. 24.

LESSON XIX, Nov. 8, 1874.

THE TWO COMMANDMENTS. CHAP. 12 : 28–34.

THE COMMON VERSION.

28 AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the
29 first commandment of all? And Jesus answered him, The first of all the commandments *is*,

THE REVISED VERSION.

AND one of the scribes came to him, and having heard them reasoning together, and perceiving that he answered them well, asked him: Which commandment is first of all? And Jesus

Christ's superiority as a Teacher.

This forms a portion of the discourses of Jesus in the temple, on Tuesday, April 4th, A. D. 30. Parallel passage: Matt. 22 : 34–40. See HARMONY, § 149.

Between this and the preceding lesson, Mark gives an account of the conflict, on Tuesday of the Passion week, between Jesus and the ecclesiastical leaders of the Jews. Foiled in their demand for his authority and credentials, Jesus shows their guilt and terrible doom by the parable of the Vineyard let out to Wicked Husbandmen. Gladly would they have laid hands on him, but they were restrained from fear of the people. They resort, therefore, to artifice, hoping to entrap him and in some way render him obnoxious either to the Romans or to the people. First, certain Pharisees and Herodians are sent to inquire concerning paying tribute to Cæsar; but his answer excites admiration and astonishment. Next, Sadducees come and ask a perplexing question regarding the resurrection; but they are put to silence. And now a scribe asks regarding the first commandment, but Jesus answers so discreetly that none of his opposers had heart to interrogate him further.

28. **One of the scribes.** See on ch. 1 : 22. Matthew (22 : 35) says, "One of them," that is, of the Pharisees, "a lawyer," one learned in the law. The scribes were mostly Pharisees, and this one acted as speaker for those assembled there. They would gladly have seen Jesus ensnared by the Sadducees; but the latter had been so thoroughly routed and put to silence, that it caused much pleasant emotion among the scribes and Pharisees.

Perceiving that he had answered them, the Sadducees, **well,** rightly and aptly, admirably. Matthew says that he "asked, tempting him," which shows the design of the assembled Pharisees, for whom this scribe spoke, and very likely his own design till he heard Christ's reply to the Sadducees. Mark presents him simply as an individual, and thus separated from the party to which he belonged. Individually he was pleased with what Jesus had just said, and privately he desired to know the opinion of Jesus upon the question he had proposed. In the question itself there was nothing malicious, as in that regarding the tribute; only in the use that might be made of the answer.

Which, or *what kind of* **commandment is first of all;** the principal and chief in importance. There seems to be some reference to the quality as well as to the pre-eminence of the command. The scribes made numerous distinctions and classifications of the law, dividing the commandments, six hundred and thirteen in number, into greater and less, giving preference to the letter rather than to the spirit, and to the ceremonial rather than the moral. The Jewish doctors were by no means agreed as to which precept was pre-eminent; some contending for the law of sacrifices, others for that of circumcision, others for that of meat, washing, phylacteries, etc. As a rule among them, the law of the Sabbath was to give way to the law of circumcision, John 7 , 22. This was one of the *strifes* about the law, Tit. 3 : 9. On a question which had been long discussed, doubtless the scribe felt a curiosity to know the opinion of Jesus.

29. Jesus replies by giving the great law of love, first to God; second, to men. He gives not any one precept of the decalogue, but a comprehensive summary found in Deut. 6 : 5 and Lev. 19 : 18. The first passage was a part of the Scripture on the Jewish phylacteries, the quotation of which may have made the well-disposed scribe even better disposed. That he felt its spiritual import to some extent appears in ver. 33.

THE COMMON VERSION.

'Hear, O Israel; The Lord our
30 God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength': this *is* the first commandment.
31 And the second *is* like, *namely* this, 'Thou shalt love thy neighbor as thyself,' There is none other commandment greater than these.

THE REVISED VERSION.

answered him: First is, Hear, O Israel; the Lord is our God, the Lord is one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. Second is this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these.

Hear, O Israel. This is also a quotation from the passage which the Jew repeated morning and evening, every day, and was a precept held in great esteem.

The Lord is our God. This is the foundation of all the commandments. Out of this relation grow directly or indirectly all moral duties.

The Lord is one. The one only living and true God, in contrast to the false gods which the heathen worshiped.

30. **Thy God.** Hence you should love him. Whatever be the thoughts or desires of men, Jehovah is *their* God, and this fact should call forth their supreme love.

Heart. Desires, feelings, and affections.

Soul. Vital powers.

Mind. Will and intellectual powers.

Strength. Might, ability. We must not expect here the nice distinctions of philosophical language. Whatever be the exact differences in these four terms, they together express the whole man with all his affections and powers, in the inner and outer life. The command equals, Thou shalt love God supremely.

This is the first commandment, in order and in importance. Some of the oldest manuscripts omit these words. According to Matthew, "This is the great and first commandment," in its nature, order, rank, and importance; involving a principle lying at the foundation of all goodness and every proper affection.

31. Jesus had really answered the question of the scribe; but he would not have him stop there, nor consider other commands unimportant.

Second is this; second in importance, second great command. Some old manuscripts, with less authority, read, *And the second is like it;* of the same kind, a part of the great law of love. As the first command is a summary of the first table of the law, of the duties we owe to God; so the second is a summary of the second table, the duties we owe to men. Supreme love to God involves indirectly proper love to our fellow-men; and a right love toward men presupposes and springs from true love to God, Rom. 13 : 9; 1 John 4 : 20, 21. The two commands are thus alike in nature, springing from the same source, yet they are distinct.

Thy neighbor. Thy fellow-men. See Luke 10 : 29–37.

As thyself. The Scriptures forbid *selfishness*, but not *self-love*. Self-love is an original principle in our nature, and, though the Scriptures do not command it, they take for granted and imply that men ought to exercise a proper love for themselves. It is not subject to the caprices of the will, as Alexander remarks, and is therefore wisely made the standard of men's love to one another. The command here is the inner life and principle of the golden rule. "God loves me as he loves thee; and thee as he does me; therefore I ought to love thee, my neighbor, as myself; and thou me as thyself; for our love ought to correspond to God's love."—BENGEL. This answer of Jesus showed the Pharisees that their conduct toward him was a transgression of this law of love.

No other commandment greater than these; since they comprehend the substance of true religion. Thus Jesus gives pre-eminence to the law of love. "Of all our Savior's wise and happy answers to insidious or puzzling questions, this is the most exquisitely beautiful, because

THE COMMON VERSION.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other
33 but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said

THE REVISED VERSION.

And the scribe said to him: Well, Teacher; Thou saidst truly that he is one, and there is no other beside him; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all the whole-burnt-offerings and sacrifices. And Jesus, seeing that he answered intelligently,

so unambiguous, so simple, so exactly corresponding to the form of the question, so evasive of its trifling and unprofitable element, so exhaustive and demonstrative of what was really important in it, and therefore so unchangeably instructive and practically useful to the end of time."—J. A. ALEXANDER.

32. Mark alone records the effect of our Lord's answer upon the scribe. It came home to his heart with convincing power. Doubtless he never before saw so plainly the deep, spiritual truths of these commands. Entering into our Lord's reply, he cannot but express his approval and even admiration:

Well; rightly, admirably.

Truly; in accordance with truth.

That he is one; one in himself. The unity of God is thus affirmed.

And there is no other. He is the only God. Hence he should have supreme and undivided affection, as the scribe goes on to say in the next verse. Compare 1 John 4 : 8, This reply is not merely a quotation from Moses, or a repetition of our Savior's answer, but a brief exposition and comment upon the great law of love.

33. In enumerating the parts of man which should be wholly devoted in love to God, Jesus had said *mind*, ver. 30. The scribe uses an equivalent, very nearly, **understanding**, discerning and intellectual power.

Is more than, etc. Is more important, more valuable, and more acceptable to God than all outward and ritual observances, Ps. 15 : 22; Ps. 51 : 16–19; Hos. 6 : 6. Under the law, the rites and ceremonies not only were in harmony with the great law of love, but also that law was their very life. Without it they were worthless. The spirit of the true worshiper is presented in Ps. 66 : 13–16.

All the whole-burnt-offerings and sacrifices. The whole burnt-offerings were the most costly kind of sacrifices, and were entirely consumed, typifying the whole work of expiation. "The meaning of the whole burnt-offering was that which is the original idea of all sacrifice, the offering of the sacrificer of himself, soul and body, to God; the submission of his will to the will of God. It typified our Lord's offering (as especially in the Temptation and the Agony), the perfect sacrifice of his own human will to the will of his Father. As that offering could only be accepted from one either sinless or already purified from sin, therefore the burnt-offering was always preceded by a sin-offering, Ex. 29 : 36–38; Lev. 8 : 14; 9 : 8; 16 : 3, 5." *Sacrifices* here points to the *victims* of animals or bloody sacrifices, part of which was burned, and part eaten, Lev. 4 : 1–17; 1 Cor. 10 : 18. These whole burnt-offerings and sacrifices were the most important part of ritual observances, and may well stand in concise and popular expression as representing all of them. They may be regarded not only as typifying Christ, but as emblems of the spiritual sacrifices which we should offer to God, Ps. 51 : 17; Heb. 13 : 16; 1 Pet. 2 : 5.

34. The approving reply of Jesus.

Intelligently, or *understandingly*. He answered as one having understanding and right views of religion. He looked through externals to the fundamental principles of both the Law and Gospel, and of "the kingdom of God."

THE COMMON VERSION.	THE REVISED VERSION.
unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*	said to him: Thou art not far from the kingdom of God. And no one dared any longer to question him.

Not far from the kingdom of God. He stood at its very door, and almost in the position of a true follower. The reference is principally to intellectual perceptions of truth. He apprehended the spiritual duties and service of God's kingdom, and needed but the moral disposition to be within it. He had discernment of moral duty, but he wanted practical and saving faith. There are many such in every Christian community. "If thou art not far off, enter; better otherwise to have been far off."—BENGEL.

This closes the attacks to which Jesus was subject, on Tuesday of the Passion-week, in the temple. All his opposers are silenced, and the last one who represented them is almost brought into the position of his own disciples. The effect upon their minds is briefly yet pointedly expressed.

And no one dared any longer to question him; in any captious manner; in order to tempt or try him in any way. They felt their own inferiority, and stood in awe of him.

PRACTICAL OBSERVATIONS.

1. How high and perfect the standard of Christ and his word, vers. 28–31.
2. The essence of true religion is holy love, vers. 28–31; 1 Cor. 13 : 1–3, 13.
3. The duties we owe to God and man do not conflict, but rather confirm and support each other, vers. 28–31.
4. That morality which only regards the duties we owe to our fellow-man is imperfect indeed, ver. 31.
5. External duties and ordinances have their place and are important, but they should be the expressions of an inward and more important service, ver. 33.
6. How far a person can go in religion, and not be a true disciple, ver. 34.
7. You acknowledge the wisdom of Christ, and feel the force of his doctrines; see to it that you are savingly benefited.

LESSON XX, NOVEMBER 15, 1874.

HYPOCRISY AND PIETY. CHAP. 12 : 38–44.

THE COMMON VERSION.	THE REVISED VERSION.
38 AND he said unto them in his doctrine, Beware of the scribes,	AND he said to them in his teaching: Beware of the scribes,

Warning and denunciation of the scribes. The widow's mites. A foreshadowing of Christ as the Judge. This occurred just before Jesus left the temple for the last time, on Tuesday, April 4th A. D. 30. Parallel passages: Matt. 23 : 1–8, 12–15; Luke 20 : 45–47; 21 : 1–4. See HARMONY, §§ 151, 152.

Between this lesson and the last, Mark relates how Jesus confounded the Pharisees with a question concerning Christ the Son of David.

38. **Said . . . in his teaching;** implying that what follows is but a portion of what he then taught. There is a seeming reference to a fuller discourse as given by Matthew. Matthew, who wrote specially for the Jewish Christians, gives a full report of this discourse. But Mark, writing for the Gentile Christians, gives but a brief denunciation of the scribes, whom he had named prominently among his opposers, vers. 28–35.

To them. "To the multitude and to his disciples," Matt. 23 : 1. "In the audience of all the people, he said to his disciples," Luke 20 : 45. Compare ver. 37. Here we have a good illustration of three independent statements of the same thing.

Beware. Be on your guard against.

The scribes, the class that opposed him, and who had just been confounded by his question.

THE COMMON VERSION.

which love to go in long clothing, and *love* salutations in the
39 marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts:
40 Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.
41 And Jesus sat over against

THE REVISED VERSION.

who love to go about in long robes, and love greetings in the markets, and the first seats in the synagogues, and the first places at the feasts; who devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation.

And sitting over against the

Who love. Jesus states their ruling passion: their love of display and honor, and "to be seen of men," Matt. 23 : 5. Since this verse is so near the one in which Jesus pronounced a scribe not far from the kingdom of God (ver. 34), some suppose the language to refer to only a part of the scribes, those who love, etc. This is indeed allowable, but not necessary. Jesus had afterward arraigned the scribes generally, ver. 35; besides, what is here affirmed was true of the scribes as a class, although there were, doubtless, exceptions. Compare the woes pronounced upon them, Matt. 23 : 13–29.

To go about in long flowing **robes;** such as were worn by priests and kings, and by persons of rank and distinction. The reference is undoubtedly to their walking about the streets and public places in their long robes of office and rank.

Greetings, deferential and complimentary salutations, which were performed in a formal and ceremonious manner.

In the markets; any thoroughfare, open place, or public square, where people met together for business or conversation. They loved these greetings in the most public places.

39. **First seats in the synagogues;** the foremost row, nearest the reading-desk and the ark where the sacred books were kept. See on ch. 1 : 21.

The first places at the feasts. Literally, *the first reclining-places at the feasts,* the most honorable position, which was the middle place of the couch on which they reclined at table. Or, according to others, the couches were ordinarily arranged on three sides of a square, the fourth being left open for the servants to wait on the tables. The couch on the right was called the highest, the others, respectively, the middle, and the lowest couch. Compare Luke 14 : 7–10. *Feasts;* dinners or suppers. The chief meal among the Jews was taken toward evening, and often prolonged into the night. This verse shows how the scribes loved positions of honor.

40. Jesus, in this verse, points to other traits of the scribes; their dishonest and voracious avarice, and their hypocritical external piety.

Devour widows' houses. Like cunning yet ferocious beasts, they devoured the substance of widows, who were the most defenseless of the poor, and the most deserving of sympathy and kindness. *Houses* is here used for *possessions, property.* They influenced widows to give them of their property, as an act of piety, or to bequeath it to them. As spiritual advisers, and sometimes as the executors of their wills and the guardians of their children, they could rob widows of their property. Pious women were accustomed to contribute to the support of religious teachers, Luke 8 : 2, 3. "What words can better describe the corrupt practices of the so-called priesthood of Rome, than these of our Lord?"—ALFORD.

For a pretense, make long prayers. For a show, praying long. They made religion a mask in order to gain the confidence and the property of even the most helpless. Some of the rabbins would pray nine hours a day.

Greater condemnation; implying a most terrible punishment as a consequence. For the double sin of hypocrisy and fraudulent injustice, they should meet a terrible doom.

41. **The Widow's Mites.** How fitting this incident just here, after the description of the scribes as devouring widows' houses!

And sitting. This was the posture of teaching (ch. 4 : 1), and may indicate that posture during and after concluding his last discourse to the Jews. With this well agrees Luke 21 : 1.

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the treasury, and beheld how the people cast money into the treasury; and many that were
42 rich cast in much. And there came a certain poor widow, and she threw in two mites,
43 which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into

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treasury, he beheld how the people cast money into the treasury; and many that were rich cast in much. And one poor widow came, and cast in two mites, which are a farthing. And calling to him his disciples, he said to them: Verily I say to you, that this poor widow cast in more than all who are casting

"And he looked up." Some suppose that after finishing his discussions with the scribes, and his discourses in the temple, he sat down wearied, and rested himself opposite the treasury. Like a king he sits in his own temple.

The treasury, according to the rabbins, was a name applied to thirteen brazen chests, which stood in the second court of the temple or the court of the women, each chest bearing an inscription denoting the object of the contribution. These chests were called trumpets, either from their shape or the shape of the opening into which the money was cast. The contributions were made for various purposes connected with the temple services, and one chest is said to have been devoted to offerings for educating poor children of good families.

Beheld. He looked at them attentively. So now Jesus surveys the offerings of his people.

How the people of all classes and conditions. We may suppose that the people generally cast in their voluntary offerings. This is said to have been the custom before the Passover.

Cast. The present tense is used in the Greek, representing the scene as actually passing.

Money. Literally *brass* or *copper*. But brass, the compound of copper and zinc, appears not to have been known among the ancients; bronze, compounded of tin and copper, was extensively used, and is sometimes designated by the word here translated brass. But copper is said to have been the first metal that was wrought, and was early used for money, and seems to be generally intended by the word in the New Testament. The word also seems to have been used as a general term for money, with reference doubtless to coins of the lowest value.

Many . . . rich cast in much. Probably not copper alone, but also silver. It would seem that observers could see what each one gave.

42. **And one poor widow came.** Alone and lonely, she arrests the attention of observers; possibly calling forth sympathy from a few; but Jesus regards her with admiration, while the multitude of donors pass her unnoticed or with indifference. Perhaps one of those widows, whose property had been devoured by some hypocritical scribe.

Threw in two mites. She cast in *two*, when she might have reserved one for her own use. This shows how her whole heart was for giving all to God. A *mite* was equal to about two mills, and was the smallest coin current in Palestine, Luke 12 : 59. Mark explains to his Roman readers that two mites are equal to a **farthing** (Matt. 5 : 26), or two-fifths of a cent. In the Græco-Roman coinage of Palestine the mite and farthing were the two smallest coins.

43. Jesus called his disciples, who were near at hand, and directed their attention to this poor widow, and especially to her gift. He commenced with the solemn and authoritative declaration, **Verily I say to you,** with which he announced new and momentous truths.

More than all, in proportion to her means and in the sacrifice that she made. This Jesus explains in the next verse. The motives of the contributors are not taken into comparison, but only their gifts. Yet the motive of the poor widow, in her circumstances and with our Lord's commendation, can be easily inferred. It was in her case a free-will offering to God. How it was in the cases of the others cannot be so decidedly known; for some doubtless from proper motives cast in their gifts. Yet from the character of the leading classes, very justly represented by the scribes (vers. 38-40), it may be presumed that a majority of those casting in much, did it not so much from love to God as from love of human praise.

THE COMMON VERSION.	THE REVISED VERSION.
44 the treasury: for all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.	into the treasury. For all cast in out of their abundance; but she, out of her want, cast in all that she had, her whole living.

44. **For all**, particularly the rich, with whom the poor widow is contrasted in vers. 41, 42. **Out of their abundance**; their excess, superabundance, overflow. But she, in contrast, **out of her want**, her deficiency, poverty. The two expressions, **all that she had**, and **her whole living**, explain each other. She gave all the money she had at that time, and all she had to live upon, at least for that day. Luke (21 : 4) more briefly says, "All the living that she had." She would fast in order to give. She felt what she gave, they did not; to her it was real self-denial, but not to them. In love she devoted all to God, with strong faith in his providential care.

Some very improperly apply the term mite, or widow's mite, to their trifling contributions. At the lowest estimate a person contributes "the widow's mite," only as he gives a whole day's income. And that in most cases would not reach the poor widow's self-denial, for she gave "out of her want."

PRACTICAL OBSERVATIONS.

1. How terrible the sin of hypocrisy, vers. 38–40.

2. A religion which seeks a mere outward appearance, and has for its motive the applause of man, is not only destitute of the power of godliness, but an enemy to it and its graces, vers. 38, 39.

3. Empty souls, and persons deficient in real worth and value, seek a reputation from outward show, vers. 38–40.

4. A love of human honors and flattering titles is unbecoming a follower of Jesus, vers. 38, 39.

5. "The poorer sort of people are not excused from good works," vers. 42–44.

6. "God in his acceptation of our good works, looks at the heart, the will and affections, not at the quantity of what we do. 'If there be a willing mind it is accepted, according to that a man hath and not according to that he hath not.' It is obedience and love which God accepteth, not the quantity of the gift," vers. 42–44.—MATTHEW POOLE.

7. Jesus still beholds and estimates our offerings, vers. 41, 43.

"The widow held two mites—her all—
As wealth pours in a golden store,
While down her cheeks the tear-drops fall
That she could give her Lord no more.

'Ah! would it not,' she earnest cried,
'Insult my Lord should I bestow
My two poor mites, while, like a tide,
Abundance to his treasure flow?'

Most fervently the coins are placed
Upon her heart, and, lo! there's given
A new device whereon is traced
A value that enriches heaven!

The superscription now they bear,
No heaps of gold can ever hide;
Behold the name of JESUS there,
And LOVE upon the obverse side!

Now from the heart-mint they are laid
A sacrifice on Love's pure shrine,
The richest tribute ever paid
Where every gift must be divine.

When mid the heaps of shining gold
The Savior saw the two mites fall
His own surpassing wealth he told;
'*She hath cast in more than they all!*'"

—REV. SIDNEY DYER.

LESSON XXI, NOV. 22, 1874.

THE ANOINTING AT BETHANY. CHAP. 14 : 3–9.

The *time* of this supper has been much discussed. From John 12 : 1 it appears that Jesus came to Bethany six days before the Passover, on Friday, about sunset (see on ch. 11 : 1), and from Luke 21 : 37 we learn that during the week Jesus was wont to spend the days in the city, and the nights at or near Bethany. Hence, the supper might have occurred upon any one of these evenings. According to John, it seems more natural to place it about twenty-four hours

THE COMMON VERSION.

3 AND being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his

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AND he being in Bethany, in the house of Simon the leper, as he was reclining at table, there came a woman having an alabaster box of ointment of pure spikenard, very precious; and she broke the box, and

after his arrival, on the evening of Saturday, a common time for supper. But, according to Matthew and Mark; it would seem that it could not have occurred earlier than two days before the Passover. They both relate the supper as the occasion which led to the treachery of Judas, ver. 10. The language in Matt. 26 : 14, *then went Judas*, connects his visit to the chief priests immediately with the supper. As the Sanhedrim had, two days before the Passover, probably Wednesday morning, resolved not to put Jesus to death till after the feast, this visit of Judas must have occurred later on Wednesday, or early on Thursday. The supper, then, might have taken place on the evening of Tuesday, after his final discourse in the temple, and on the Mount of Olives, or on Wednesday evening, after spending the day in retirement in Bethany. The latter seems the more natural conclusion, when we remember how much Jesus did on Tuesday, and that Wednesday appears to have been spent in quiet among his friends. See Author's HARMONY, note on § 158.

Parallel passages: Matt. 26 : 6–13; John 12 : 2–8. See HARMONY, § 158.

3. **Bethany**; meaning, according to some, *the place of dates*, but according to others, *the place of sorrow*. Bethany, the home of Mary, Martha and Lazarus, was situated less than two miles from Jerusalem, on the eastern slope of the Mount of Olives. At present it is *called El-Azariyeh*, derived from Lazarus, a small village of about twenty families. "It took half an hour to walk over Olivet to Bethany this morning, and the distance from that city, therefore, must be about two miles. The village is small, and appears never to have been large, but it is pleasantly situated near the south-eastern base of the mount, and has many fine trees about and above it."—DR. THOMPSON, *The Land and the Book*, vol. ii., p. 599.

Simon the leper. Who had probably been healed by Jesus. He was, perhaps, a relative of Lazarus, and a near neighbor, or both families may have occupied the same house. Hence, Martha serves and Lazarus is a guest, John 12 : 2. One tradition makes him the father of Lazarus, another as the husband of Martha. This is, however, all uncertain.

As he was reclining on a couch, **at table**, according to the Eastern custom.

A woman. John calls her Mary, the well-known sister of Martha and Lazarus. Matthew and Mark speak indefinitely, as they make no special reference to the family of Lazarus. The same characteristics are here observable as in the incident recorded in Luke 10 : 38, 41. Martha serves; Mary comes in to be by her Lord, and to show her devotion to him.

Alabaster box. One word in the original, meaning *alabaster*, and well expressed here by *alabaster vase* or *box*. The same word is translated simply **box** near the end of this verse. Alabaster was a variety of gypsum, white and semi-transparent, very costly, and used for making vases and vials for ointments. It was considered by the ancients the best for preserving them. Layard found vases of white alabaster among the ruins of Nineveh, which were used for holding ointments or cosmetics. The general shape of these boxes or vases was large at the bottom, with a long, narrow neck. It was probably the neck of a flask which the woman **broke**, or *crushed*, an act expressive of her feelings that she would devote it all to her Lord, reserving nothing for herself.

Ointment of pure spikenard, of the finest quality; an aromatic oil or ointment, probably produced from the *jatamansee* plant in India, and is still very highly valued. The quantity was a pound, John 12 : 3.

Very precious. Very costly.

Poured it on his head. A distinction conferred on guests of honor, Luke 7 : 46. John says she anointed his *feet*. She anointed both his head and feet, which was the very highest honor. There is no contradiction, but only variety of statement between the evangelists. Matthew and Mark notice only the first act, anointing the head; John dwells upon the final and longest,

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4 head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment
5 made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they
6 murmured against her. And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on me.
7 For ye have the poor with you always, and whensoever ye will, ye may do them good: but

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poured it on his head. And there were some that were much displeased among themselves, and said: Why was this waste of the ointment made? For this ointment could have been sold for more than three hundred denàries, and given to the poor. And they murmured at her. And Jesus said: Let her alone; why do ye trouble her? She wrought a good work on me. For the poor ye have always with you, and when ye will ye can do good to them; but me

and on her part the most humble and devoted act, the anointing the feet and wiping them with her hair. See on ver. 8.

4. **There were some.** Matthew says, "The disciples;" but John, pointing out the leader and instigator, says, "One of his disciples, Judas Iscariot." We have here a beautiful illustration of the independent and truthful statements of the three evangelists. The three accounts taken together are life-like. The suggestion of Judas is caught up and inconsiderately repeated by the rest. The murmuring spreads and becomes general.

Were much displeased among themselves. They had the feeling of disapprobation, bordering on resentment.

Why was this waste? The quality and costliness of the ointment was at once discovered by the peculiar richness of the odor which instantly filled the room.

5. **For.** The reason or ground of their objection is given.

For more than three hundered denaries. The denary was a Roman silver coin worth about fifteen cents. The sum here named was about forty-five dollars, and about a laborer's wages for a whole year. See Matt. 20 : 2.

Given to the poor. A good reason under ordinary circumstances, and, doubtless, uttered honestly by all except Judas, who desired the money for his own use rather than for the poor, John 12 : 6. Yet under this guise of charity the others were led to join with him. But this selfish instigator soon after sold the life of his Master for thirty shekels, about a third of this amount, the price of a slave, Exod. 21 : 32.

Murmured at her, with the idea also of *to her*. They gave vent to their struggling and somewhat restrained feelings of displeasure.

6. **And Jesus said.** Matthew (26 : 10) says, *And Jesus knowing it*, which implies that the murmuring and the reproof of the disciples were intended for the woman, and not for the ear of Jesus, who was the recipient of such honor. Their disapprobation would naturally trouble and confuse her. But Jesus takes up her defense against their complainings, and the avaricious and thievish spirit of Judas.

Wrought a good work. A work distinguished for its moral beauty, fitness, and grace; literally a *beautiful work*. She had committed no offense, but had given a proper expression to her grateful and reverential love, in bringing so costly an offering. Jesus goes on in the next two verses to show why it was such a work.

7. **The poor always . . . me not always.** They would ever have opportunities of doing good to the poor; but their opportunity to honor him would be short and soon gone. The next verse shows that such an opportunity would never occur again. The words, **When ye will ye can do good to them,** are found only in Mark, and make the contrast the more vivid. An extraordinary offering was fitting an extraordinary opportunity. "To the popish argument (from these words) in favor of a showy and expensive worship, Calvin ingeniously and

THE COMMON VERSION.	THE REVISED VERSION.
8 me ye have not always. She hath done what she could: she is come aforehand to anoint my 9 body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.	ye have not always. She did what she could; she beforehand anointed my body for the preparation for burial. Verily I say to you, wherever the good news shall be preached in the whole world, this also that she did shall be told for a memorial of her.

forcibly replies, that by applauding such an act as only practicable once, our Lord implicitly forbids its repetition and condemns its habitual imitation, just as he would no doubt have rebuked this very woman for the same proceeding, if adopted as an ordinary token of affection."—J. A. ALEXANDER.

8. **She did what she could,** according to her ability and circumstances, her means and opportunities. This high praise, similar to that given to the poor widow (12 : 44), is recorded by Mark alone.

She beforehand anointed my body; by anticipation. It was an act, as Alford remarks, of *prospective* love. Although the evangelist had only spoken of anointing the head, his language here seems to imply that more than that had been anointed. See last paragraph on ver. 3.

For the preparation, the whole preparation for burial. As there would be no time for this after his death, this anointing and embalming, as it were, for the sepulchre, took place in the divine arrangement, while he was yet alive. This anointing was not only a symbol of what was about to take place, but was an act performed with definite reference to his death. The language seems to imply a *motive* on the part of Mary; she appears to have had a presentiment, a knowledge beyond his disciples of his approaching death. It also gave Jesus another opportunity of referring to his death. Her act of love and faith stands out in striking contrast to the avarice of Judas and the murmurings of the others.

9. Jesus proceeds to confer upon her one of the greatest honors ever bestowed upon a mortal.

Verily, etc. A solemn and authoritative assertion.

The good news, of salvation through a dying and living Savior, which he commanded to be preached to every creature, ch. 16 : 15.

For a memorial of her. Her deed shall be immortal; it shall be held in everlasting remembrance, and hence she shall, on account of it, be everywhere spoken of. It is remarkable that Matthew and Mark, who give this prophecy, do not give her name, but John, who gives her name, omits the prophecy. But her *deed* was the great thing; again, she was *one* in the world's history, the only one in regard to whom Jesus made such a promise; but her name, Mary, was common, and designated many. Yet John, in giving the account, and revealing the fact that the woman was Mary, the sister of Martha, still further contributes toward making the knowledge of her deed and person commensurate with the preaching of the gospel. How literally is this prophecy being fulfilled! Alford sees in it a distinct reference to the universal prevalence of the *written records* in which this event should be related.

PRACTICAL OBSERVATIONS.

1. Love underlies all true service to Jesus, vers. 3–9.

2. Love counts nothing too precious for Christ, ver. 3.

3. That is a covetous and selfish spirit which begrudges the gifts and sacrifices of love to Christ, ver. 4.

4. Many hypocritically plead the wants of the poor as an excuse for witholding their offerings to Christ and his cause, ver. 5.

5. God intends that the poor should always be with his people, and receive their sympathy and aid, ver. 7.

6. Whatever honors our Savior's death is pleasing to him. For example, Baptism, and the Lord's supper, ver. 6, 8.

7. Christians share in the honors of the gospel. Their deeds of love are held in everlasting remembrance, ver. 9.

8. Christian works are often misunderstood and undervalued, vers. 4, 9.

9. Jesus properly estimates and highly values whatever is done for him, ver. 9.

LESSON XXII, NOVEMBER 29, 1874.

THE BETRAYAL. CHAP. 14 : 42–50.

THE COMMON VERSION.	THE REVISED VERSION.
42 Rise up, let us go; lo, he that betrayeth me is at hand.	Rise, let us go; behold, he that betrays me is at hand.
43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and	And immediately, while he was yet speaking, comes Judas, one of the twelve, and with him a multitude with swords and

This occurred Thursday night, April 6th, A. D. 30. Parallel passages: Matt. 26 : 46–56; Luke 22 : 47–53; John 18 : 2–11. See HARMONY § § 170, 171.

Mark records between this and the last lesson the celebration of our Lord's last Passover, and the pointing out of the traitor; the institution of the Lord's Supper, the prediction of Peter's denials, and the agony in Gethsemane.

42. Just at the close of the agony in Gethsemane Jesus comes to the three, Peter, James, and John, who had fallen asleep and says:

Rise. Awake, arise. The word in the original includes the idea of rousing from sleep. Not to escape danger, but to meet it.

Behold, he that betrays me is at hand. Look, see, he is at hand. The whole verse is a vivid picture of great earnestness and haste. "As I sat beneath the olives, and observed how very near the city was, with what perfect ease a person could survey at a glance the entire length of the eastern wall, and the slope of the hill toward the valley, I could not divest myself of the impression that this local peculiarity should be allowed to explain a passage in the account of our Savior's apprehension. Every one must have noticed something abrupt in his summons to the disciples: 'Arise, let us be going; see, he is at hand that doth betray me,' Matt. 26 : 46. It is not improbable that his watchful eye at that moment caught sight of Judas and his accomplices, as they issued from one of the eastern gates, or turned round the northern or southern corner of the walls, in order to descend into the valley. Even if the night was dark, he could have seen the torches which they carried," John 18 : 3.—DR. HACKETT, *Scripture Illustrations*, p. 266. If the night was clear he could have caught a view of the approaching company by the light of the moon, then near its full.

43. **Immediately.** Denotes a close succession of events.

While he was yet speaking. He had probably roused the three disciples from their slumbers, and rejoined the remaining eight, possibly saying similar words to them; but *immediately* comes the betrayer.

Judas, one of the twelve. Thus styled by Luke also, pointing him out not only as one of the apostles, but also as the apostolic criminal, whose crime and guilt were the more agravated by the position he had held, and the knowledge and intimacy he had enjoyed with Jesus. Some of the oldest manuscripts add Iscariot after Judas. John (18 : 2) says that Judas knew the place, for Jesus often resorted thither.

A great multitude. This consisted, first, of *the band* (John 18 : 3, 12), or Roman cohort, which, consisting of 300 to 600 men, was quartered in the tower of Antonia, overlooking the temple, and ever ready to put down any tumult or arrest any disturber. Probably so much of the band as could be spared was present. Then there were *the captains of the temple* (Luke 22 : 52), with their men, who guarded the temple and kept order. Also, some of the *chief priests and elders* (Luke 22 : 52); and finally their servants, such as Malchus (John 18 : 10), and others, who had been commissioned by the Jewish authorities.

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staves, from the chief priests and the scribes and the elders.
44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead
45 *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

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staves, from the chief priests and the scribes and the elders. And his betrayer had given them a signal, saying: Whom I shall kiss, that is he; lay hold of him, and lead him away securely. And coming, he goes straightway to him, and says: Master, Master; and kissed him.

With swords and staves. Swords and *sticks*, or *clubs*. The swords were in the hands of the soldiers; the staves, or clubs, were probably in the hands of the guards of the temple, and of others. According to John, they also had torches and lamps, which, notwithstanding the moonlight, they might need to search the shady retreats in the garden, and the dark caverns of the valley of the Kedron.

From the chief priests, etc. The three classes of the Jewish Sanhedrim, who had obtained the soldiers, and sent them with their servants and others, under the leadership of Judas. The word translated *from* indicates that these persons were near servants and attendants of the Jewish leaders. Judas also held his commission from the Sanhedrim.

44. **Had given them,** the officers who accompanied Judas, a concerted **signal,** which had been agreed upon. Matthew calls it simply a *sign*.

Whom I shall kiss. A common mode of affectionate salutation in the East. The kiss was used among early Christians as a symbol of love and brotherhood (Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5: 14), and very likely had often now been used among the disciples.

Lay hold of him. A strong expression. Seize him, secure him.

Lead him away securely. Judas was afraid that Jesus might escape, as he had done before, Luke 4: 30; John 8: 59; 10: 39. He also might have feared that his disciples might attempt to rescue him, ver. 47.

45. **And coming;** to the garden of Gethsemane.

He goes straightway to him. Probably a little in advance of the multitude. Jesus, a little in advance of his disciples, is met by Judas, leading his enemies; one at the head of a peaceful, the other of a war-like and inimical band. About at this point must come in the account of John 18: 4–9. Jesus advances to meet them; in awe they start backward, and fall to the ground. Thus he shows that though he has power to retain his life, he willingly lays it down. At the same time he encourages the drooping hope of his disciples, and insures their safety from the public authorities.

Although Jesus discovered himself to them (John 18: 5–8), yet Judas must give the signal agreed upon in order that the officers might take him. It was night also; and many of them were probably not acquainted with Jesus, and none so well as Judas.

Master, Master; *Rabbi, Rabbi*, the honorary title of a Jewish teacher or doctor. Judas used the same title when he asked, Master *(Rabbi)*, is it I? Matt. 26: 25.

Kissed him. *Kissed him tenderly.* The verb here is a compound of the one translated kiss in the preceding verse, and denotes that he not only gave the sign, but also that the act was performed in a tender and affectionate manner, thus adding to his guilt the sin of affectation and hypocrisy. What a contrast between Judas giving, and Jesus receiving the kiss. In the one we see the depth of baseness; in the other, the height of endurance. The one an object of contempt, the other of admiration.

At this point Matthew inserts the question, "Friend, wherefore art thou come?" And then Jesus adds (Luke 22: 48), showing his full knowledge of the act, "Betrayest thou the Son of man with a kiss."

Some would insert John 18: 4–9 here. It is admissible, but it seems more natural and more accordant with circumstances to place it as above.

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46 And they laid their hands on him, and took him.
47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take
49 me? I was daily with you in the temple teaching, and ye

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And they laid their hands on him, and held him fast. And one of those standing by drew his sword, and smote the servant of the high priest, and took off his ear. And Jesus answering said to them: Came ye out, as against a robber, with swords and staves to take me? I was daily with you in the temple teaching, and ye did not lay hold

46. **Laid their hands on him.** Laid hold of Jesus, so as to apprehend and secure him.

Held him fast; secured him.

47. **One of those standing by.** Peter, John 18 : 10. Prudence quite likely led the first three evangelists to omit the name of Peter, in order to shield him from any odium or violence which might arise from giving his name. As Jesus healed the ear (Luke 22 : 51), Peter was not then apprehended; and although he seems to have been recognized in the palace of the high priest by a kinsman of the servant who received the injury (John 18 : 26), yet his name may have been unknown, and he was probably lost sight of as the perpetrator. But John, who wrote after the death of Peter, supplements the other accounts by giving his name.

Sword. Two swords were in the hands of the disciples (Luke 22 : 38), and more than one were proposing to resist (Luke 22 : 49); for they ask, "Lord, shall we smite with the sword?" And before the answer was given, Peter, in accordance with his impetuous nature, and doubtless emboldened by the supernatural awe which Jesus had just previously exerted on the multitude, drew his sword, and commenced the conflict, not doubting the power of Jesus to give the victory.

The servant of the high priest; one who was well known, namely, Malchus, John 18 : 10. The first three evangelists may have omitted his name, either because he was well known (and he may have become a disciple), or from prudential considerations.

Took off; his right ear, Luke 22 : 50. The servant may have been stepping forward, as Dr. Hackett, in Smith's Dictionary, remarks, to handcuff or pinion Jesus. The blow was doubtless aimed at his head; the soldier may have thrown his head aside; perhaps the power of Jesus prevented a fatal stroke.

Matthew records the Savior's rebuke of Peter, with the interrogative declaration that twelve legions of angels were at his command, but that the Scripture must be fulfilled. John also gives Christ's rebuke, and without, referring to the angels or the Scriptures, adds that Jesus further said, "The cup that my Father hath given me, shall I not drink it?"

48. **Jesus answering.** Their acts were the occasion of his words. He replied to their thoughts and designs as carried out into action. Compare Author's "NOTES ON MARK," ch. 9 : 5.

To them. "To the multitude," Matt. 26 : 55, especially to their leaders, the captains of the temple, chief priests and elders, Luke 22 : 52.

Against a robber; a plunderer, one who is more than a thief. Such an array of forces and weapons would be a becoming preparation against a notorious robber like Barabbas.

Staves. See ver. 43.

49. **Daily.** During that week, and at other times and previous festivals. He had often been with them, and among them, and that by *day;* their assault was secretly contrived and by *night.*

In the temple. Within the courts of the sacred enclosure.

Teaching. The farthest remote from the character of a robber.

Did not lay hold of me; did not seize me, arrest me. As they had opportunity. Your present violence is needless, and proves your malignity and moral weakness. Jesus then adds

THE COMMON VERSION.	THE REVISED VERSION.
took me not: but the scriptures must be fulfilled.	of me; but that the Scriptures might be fulfilled! And all for-
50 And they all forsook him, and fled.	sook him, and fled.

(Luke 22 : 53) the reason of their present success and of his quiet submission, "This is your hour and the power of darkness."

But that the Scriptures might be fulfilled! This is a continuation of what Jesus says, and the idea is most clearly obtained from this exact translation. The ellipses may be supplied thus: *But* this has come to pass (that is, your coming forth in the manner just described, ver. 48), in order that the Scriptures might be fulfilled. Isa. 53 : 7–12; Zach. 13 : 7; John 10 : 35.

But back of the Scriptures were the counsel and plan of God for the salvation of sinners, which find expression in his word, 1 Pet. 1 : 19, 20; Rev. 13 : 8; "Thus it must be," Matt. 26 : 54.

50. **All forsook him.** All his disciples left him to his enemies, when they saw him arrested and bound, and learned from his words that he did not intend to deliver himself.

And fled. All, a little before, had declared their readiness to even die with him (ver. 31); but now all, panic-stricken, desert him. Peter and John, however, did not flee far, but follow at a safe distance, John 18 : 15.

PRACTICAL OBSERVATIONS.

1. Hypocritical discipleship is more odious than open hostility, vers. 43–45.
2. They who acknowledge Christ in word but deny him in deed, seeking to make gain or merchandise of Christ, are fast following in the steps of Judas, vers. 44, 45.
3. False religions and a false Christianity has often had recourse to the sword. Many professing Christians even now use carnal instead of spiritual weapons, vers. 43, 47, 48.
4. The use of force and violence for Christ most surely takes off the ear, the spiritual hearing, ver. 47.
5. How did all things in Christ's suffering happen according to Scripture, ver. 49; Luke 24 : 25.
6. The wicked cannot afflict or persecute God's people except by divine permission, ver. 49.
7. How far the faith of true believers may give way, ver. 50.
8. Jesus, as a Savior, stood alone. As all human help failed him, so we must despair of all, and trust in his atonement alone, ver. 50.
9. How frail is all human dependence! Even the best of men cannot trust themselves, ver. 50.

LESSON XXIII, DEC. 6, 1874.

THE DENIAL. CHAP. 14 : 66–72.

THE COMMON VERSION.	THE REVISED VERSION.
66 AND as Peter was beneath in the palace, there cometh one	AND Peter being below in the court, there comes one of the

Jesus thrice denied by Peter.

Occurred Friday morning, April 7th, A. D. 30. Parallel passages: Matt. 26 : 69–75; Luke 22 : 56–62; John 18 : 15–27. See HARMONY, § 173.

Mark relates how Jesus was brought before Caiaphas and the Sanhedrim, between the last lesson and this.

Peter being below in the court; the interior court-yard, around which the house was built. This appears to have been lower than the room where Jesus stood on trial, which was probably on the ground floor, in the side or rear, and was entered from this court by a step or steps. We may suppose that Annas and Caiaphas occupied a common official building, and occupied opposite side apartments. The doors being open from the court into the audience rooms, Peter could doubtless observe what was going on within.

The three denials, though occurring during the different stages of the preliminary examina-

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of the maids of the high priest:
67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the
69 cock crew. And a maid saw him again, and began to say to them that stood by, This is *one*

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maid-servants of the high priest; and seeing Peter warming himself, she looked upon him, and said: Thou also wast with Jesus the Nazarene. But he denied, saying: I do not know, nor do I understand what thou sayest. And he went out into the forecourt; and a cock crowed.

And the maid-servant, seeing him, began again to say to those standing by: This is one of

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tions, are conveniently grouped together into one narrative by the first three evangelists. John alone notes the examination before Annas, and hence the first denial of Peter, as occurring during it.

One of the maid-servants. John speaks of her as the damsel who kept the door of the porch, or passage into the court. She probably observed Peter carefully when he entered with John, and afterward when he seated himself with the servants of the high priest, **warming himself.** Something about his appearance or manner excites her suspicion. Then she thinks she remembers seeing him with Jesus. She approaches him, looks earnestly or intently upon him (Luke 22 : 56), and says, "This man was also with him." She tells him so (Matthew and Mark), and asks him (John) if he was not one of "this man's disciples."

Jesus the Nazarene. This was a contemptuous epithet among the Jews of Judea. See on ch. 1 : 24. She may have feared being blamed for admitting him. He seems to have been in no great danger, except as he might be recognized as the one who smote Malchus.

Thou also. Some see in the word *also* a reference to John.

68. Peter's first denial. The precise words are differently reported by the different evangelists, but with the same meaning. This reply embraced all the forms given. The one here, **I do not know, know not, neither do I understand what thou sayest,** what thou art talking about, is a strong expression, implying a denial of the charge itself. It would seem that Peter was taken by surprise, and, in his cowardice, not only denies, but pleads ignorance. He would have her suppose that he came in as a mere observer.

Went out into the fore-court; into the passage-way. Disturbed by the question of the woman, Peter begins to think of retreat, yet not so hasty as to excite suspicion. He goes to the porch through which he had entered into the court.

At this time **a cock crowed.** The article is indefinite, as in ver. 30. The exactness of the description is seen by this mention of the first crowing, which seems to have been impressed on Peter's mind and recorded by Mark alone. It was now probably between twelve and one. Peter, however, went on in his downward course, notwithstanding this signal of warning. Very likely his mind was so filled with anxiety and fear, that he was not reminded of the prediction of Jesus. About this time also closed the informal examination before Annas, and Jesus is sent bound to the apartment of Caiaphas, John 18 : 24. The transfer of the prisoner would excite attention, and this may help explain why Peter did not now leave the house.

69. Peter is still standing in the porch, probably in the door entering the court, with the blaze of the fire shining upon him, John 18 : 25. A little while (Luke 22 : 58) had intervened since the last denial. It is now between one and two o'clock. Another maid observes something about him which leads her to say, "This man was also with Jesus of Nazareth," Matt. 26 : 71.

The maid-servant, who kept the door, seeing him again, joins in the charge.

This is one of them. They therefore ask, "Art not thou also one of his disciples?" John 18 : 25. These several questions, by different persons at this time, are perfectly natural, and, as recorded by the different evangelists, show how independent were their narrations. Yet how harmonious!

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70 of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto.*
71 But he began to curse and to swear, *saying,* I know not this
72 man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.

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them. And he again denied it.

And a little after, they that stood by said again to Peter: Surely thou art one of them; for thou art a Galilæan. But he began to invoke curses, and to swear: I do not know this man of whom ye speak. And a cock crowed a second time. And Peter remembered the word, how Jesus said to him: Before a cock crows twice, thou wilt

70. **Peter's second denial.** According to Mark, Luke, and John, he denies that he is a disciple of Jesus. But Matthew tells us that he even denied knowing him, and that, too, with an oath, calling God to witness, and with the somewhat contemptuous form, "I know not the man." As if he had come from curiosity, to learn the cause of this gathering, without any interest in it, and possibly without knowing even the name of the one on trial. This denial is thus a step in advance on the first. That was when he was taken by surprise, possibly somewhat confused; this after he had had a little time to reflect, and hence more deliberate. The number now questioning him, doubtless, excited him to falsehood, a cowardly denial, and a rash and wicked oath. Sin does not go alone. Profanity is no sign of bravery. Yet even now no one appears to have intended him positive injury.

A little after. About one hour after, Luke 22 : 59. Peter was now probably in the court, Luke 22 : 61.

They that stood by. They had, doubtless, discussed the matter among themselves, and, having observed his Galilean provincialisms, conclude that the charge of the maid-servant is true. They, therefore, say to him, **Surely, thou art one of them.** A strong affirmation, Thou certainly belongest to his disciples. The reason, **For thou art a Galilean,** as most of his disciples were Galileans. Compare Jud. 12 : 6. The pronunciation and accent of the Galileans were indistinct and less pure than those of the inhabitants of Judea. They confounded the gutturals and the two last letters of the Jewish alphabet. The sentence, "And thy speech agreeth thereto," found in the Common Version, is omitted by the highest critical authorities. Matthew gives, "For thy speech betrayeth thee." At the same time a relative of Malchus, whose ear Peter had cut off, asked, "Did I not see thee in the garden with him?" John 18 : 26.

71. **Peter's third denial.** This was an advance upon his second. He not only, with an oath, repeats what he had said in the second, that they knew not of whom they spake, but he affirms it with imprecations of divine wrath on himself if he spake not the truth.

He began to invoke curses on himself, **and to swear,** to take the most solemn oaths, in confirmation of the assertion, **I do not know this man,** etc. In this lowest point of Peter's fall he gives way to profanity, an old, forsaken habit, as some suppose.

A cock crowed. The article is indefinite, as in vers. 30, 68. According to Matthew and Luke this occurred immediately. Mark alone records that it was **a second time.** This was at the opening of the fourth or morning watch, at about three o'clock. At this point also, "the Lord turned and looked upon Peter" (Luke 22 : 61), probably through the open door of the council-room of Caiaphas.

Peter remembered the word that Jesus had predicted concerning his denials and the cock-crowings, ver. 30. The look of Jesus doubtless helped to bring it to vivid remembrance.

And as he thought thereon. The meaning of the verb, in the original, is doubtful. From among the several translations which have been suggested by scholars, the following are the most worthy of attention: 1. *Casting upon,* that is, his mind = *thinking upon.* 2. *Casting* his

THE COMMON VERSION.	THE REVISED VERSION.
And when he thought thereon, he wept.	thrice deny me. And as he thought thereon, he wept.

eyes *upon* Jesus = *looking upon*. 3. *Casting* his mantle *upon*, that is, *covering* his head, in shame and sorrow. Regarding the last it may be said, that as Peter desired concealment, he would hardly have covered himself, thereby making himself the more conspicuous. The second view probably states a fact, for doubtless Peter looked upon Jesus, inasmuch as Jesus looked upon him, and he was conscious of that look. But such a fact by no means settles the meaning of the verb. The first view has the most support on philological grounds, and commends itself as perfectly natural. He *cast it over in his mind*, going through the history of his denials, *reflected upon it*, until his whole soul was humiliated with shame and convulsed with sorrow. We have thus a glimpse of his inward experience.

He wept, over his sins of lying, profanity, perjury, and disloyalty to Christ.

It is needless to speculate here, whether Peter would have been lost if he had now died in this state. It was not Christ's will that he should either die or be lost, since Jesus had prayed for him that his strength fail not (Luke 22 : 32 : John 17 : 12), and he had declared, "They shall never perish," John 10 : 28.

PRACTICAL OBSERVATIONS.

1. "What contemptible means God often uses to take down pride and self-confidence. Peter a great apostle is humbled by the means of two maids," vers. 66–69.

2. "How naturally one sin draws on another. Peter first tells a lie, then to lying adds cursing and swearing," ver. 71.

3. "How necessary it is for those who would keep from sin to keep out of sinners' company. 'I am (says David) a companion of them that fear thee,'" vers. 69, 70.

4. "How profitable are words from God for the time to come, though at present we find not the use or advantage of them," ver. 72.

5. "How different the sins of reprobates and saints are, as to the consequences and issues. Judas, sins, repents and hangs himself. Peter goes out and weeps bitterly. Judas repents unto death. Peter repents unto life," ver. 72.—MATTHEW POOLE.

6. Sin is progressive. Beware of the beginning of sin, vers. 68–71.

7. Little confidence can be placed in assertions abounding in profanity, ver. 71.

8. The fall of Peter stands as a warning against a like sin; but his recovery should encourage those who have fallen to turn to God with humble repentance, ver. 72.

9. How valuable is reflection. If sinners would but stop and think upon their ways, many more would be led to repentance, ver. 72.

LESSON XXIV, DEC. 13, 1874.

THE CRUCIFIXION. CHAP. 15 : 22–39.

THE COMMON VERSION.	THE REVISED VERSION.
22 AND they bring him unto the place Golgotha, which is, being interpreted, The place of a	AND they bring him to the place Galgotha, which is interpreted, Place of a skull. And

Jesus crucified; mocked on the cross; the supernatural darkness; his death and attendant circumstances. Friday, April 7, A. D. 30. Parallel passages: Matt. 27 : 33–54; Luke 23 : 32–47; John 19 : 17–29. See HARMONY §§ 182, 183, 184.

Between this lesson and the last, Mark relates that Jesus was condemned and delivered by the Jewish Sanhedrim to Pilate; that Barabbas was preferred to Jesus; and that after the insults of the soldiers, Jesus was led away to be crucified.

22. **Golgotha.** The name in Hebrew, or, rather, Aramean, which Mark renders for his Gentile readers, **Place of skull.** According to Luke 23 : 33, correctly translated, it is "a place which is called *a skull*." Calvary, in the common version, is from *Calvarium*, the Latin for skull. Some suppose that it was so called from the skulls of criminals executed or buried there.

THE COMMON VERSION.	THE REVISED VERSION.
23 skull. And they gave him to drink wine mingled with myrrh: but he received it not.	they gave him wine mingled with myrrh; but he took it not.

But these must have been buried according to Jewish law. Why, then, should the place be named from the skull rather than from any other part of the skeleton? Why in the singular and not in the plural? Others, therefore, suppose it so called because it was a rounded and skull-like knoll. But there is no intimation in the Scriptures that it was a hill. Still, the latter explanation is the best, unless we suppose it received the name from some skull which had been found there, or lain there exposed for a time contrary to Jewish usage. From the Gospels we learn it was nigh the city (John 19 : 20), near a thoroughfare (ver. 29), by a garden where was the sepulchre hewn in the rock, ver. 46; John 19 : 41. Tradition places it north-west of the temple, where the Church of the Sepulchre is at present situated. But this is improbable, since the site of the church must have been within the city, and Golgotha was without the gate, Matt. 28 : 11; John 19 : 17. Its site must, probably, remain undetermined. That it was east of the northern part of the city is probable, and north of Gethsemane; possibly it was Goath, mentioned by Jeremiah (ch. 31 : 39). Says one who is well acquainted with the modern city: "It would seem that the soldiers had not far to go from the palace to Golgotha. The gate of St. Stephen's (in the eastern wall) is about two hundred yards from the palace, and leads directly into the country. Without the gate one road runs eastward across the Kidron, another northward along the narrow brow of the hill. Between these is an open space, rugged and rocky; just below it, in the shelving banks of the Kidron, are several rock tombs. This spot would seem to answer all the requirements of the narrative. The passers-by on both roads would be within a few yards of him; and his acquaintance could stand 'afar off' on the side of Olivet and see with the utmost distinctness the whole scene."—J. L. PORTER, in *Alexander's Kitto's Cyclop.*

Dr. J. P. Newman would place it toward the north-east corner of the city. He says, "There desolation is complete and the seclusion profound. The Kidron Valley winds around those rugged declivities, and the opposite sides of Olivet are barren and cheerless. Midway the hill there is a projecting rock, not unlike in form a human skull. . . . Reading the four evangelists from the brow of this desolate rock, all the details appeared fulfilled with an exactitude not unworthy an intelligent faith. . . . It is nigh the city that had rejected him. Before him rose Olivet; beneath his eye Gethsemane; while the Mount of Ascension rose before him, crowned with the glory of his exaltation. Around the cross, both on the summit of Bezetha and on the slopes of Olivet beyond, is room for the multitude who had assembled to witness the melancholy spectacle, and for those women who, beholding afar off, 'bewailed and lamented him.' From the adjacent walls of the city the chief-priest, scribes, and elders beheld him, and mockingly said, 'He saved others, himself he cannot save.' On the road which passed beneath the cross came those Jewish travelers who, on reading Pilate's superscription, wagged their heads in disdain, saying, 'Thou that destroyest the Temple and buildest it in three days, save thyself.' Here the rocks are torn and riven. . . . In the hill-side are tombs. Down in the sequestered vale of the Kidron are gardens, where some old sepulchres still remain, any one of which answers the description of the Savior's tomb, John 19 :41."—*From Dan to Beersheba*, pp. 128–130. Later, still, some would place it north of the city. I await with interest farther investigation.

23. **Wine mingled,** drugged **with myrrh.** Myrrh is a bitter, aromatic gum obtained from a low, thorny tree growing in Arabia, and was highly prized by the ancients and used in incense and perfumes. Matthew, with his eye ever upon prophecy, uses the general word "gall," denoting a very bitter substance, as wormwood, colocynth, myrrh and the like: "They gave him vinegar to drink mingled with gall." Thus the terms used agree with prophecy, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink," Ps. 69 : 21. Mark, with his characteristic definiteness, states what the principal bitter substance was, namely, myrrh. The drink was probably the cheap sour wine used by soldiers, and but little better than vinegar, and being drugged with myrrh, wormwood, etc., was given to criminals, according to a Jewish usage, just before crucifixion, to stupefy and deaden the pain. Compare Prov. 31 : 6.

He took it not. He did not take it, since he would drink the cup of sufferings to its very

THE COMMON VERSION.	THE REVISED VERSION.
24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.	And having crucified him, they divide his garments, casting lots upon them, what any one should take. And it was the third hour;
25 And it was the third hour, and they crucified him.	and they crucified him. And

dregs, without any alleviation, and retain his mind with all its powers clear and unimpaired unto the end.

24. **When they had crucified.** Nailed him to the cross, either before or after its erection; thus unconsciously fulfilling the prophetic words of David, "They pierced my hands and my feet," Ps. 22 : 16.

Crucifixion was the severest and most ignominious punishment among the ancients. It was not a Jewish, but rather a Roman mode of execution, and was inflicted on slaves and the vilest criminals. "It is an outrage," said Cicero, "to *bind* a Roman; to *scourge* him is an atrocious crime; to *put him to death* is almost parricide; but to CRUCIFY him, what shall I call it?" To a proud Roman, the cross was a symbol of infamy, and crucifixion an unspeakable disgrace.

The cross was generally first driven into the ground, and then the criminal was lifted up and fastened to it, by nails through the hands and feet, the latter being either separate or united, and about a foot or two above the ground. Sometimes the victim was first fastened to the cross, which was then sunk into the earth with a sudden shock, causing the most agonizing torture. Whether a single nail was driven through the feet of Jesus, or they were nailed separately, cannot be determined; but that they were *nailed* and not *tied*, as some have conjectured, is evident from Luke 24 : 39, and from the fact that nailing was usual in Roman crucifixion. Compare Hackett's *Smith's Dictionary of the Bible*, on CRUCIFIXION. In order that the hands might not be torn away, a large wooden pin was commonly inserted in the upright timber, passing between the legs, to support the weight of the body. The unnatural position and tension of the body, the laceration of the hands and feet, which are full of nerves and tendons, and the consequent inflammation; the pressure of the blood to the head and stomach, causing severe pain and terrible anxiety, and the burning and raging thirst; all these, with no vital part wounded, made crucifixion a most excruciating and lingering death. Sometimes the wretched victim would hang three days before death came to his relief. The unusual quickness of our Savior's death arose from his previous exhausting agonies and his deep mental anguish. This terrible mode of punishment continued till it was abolished by Constantine, the first Christian emperor.

While the soldiers were nailing him to the cross, he forgets, as it were, his own pains in his anxiety for their souls, and prays, Father, forgive them, for they know not what they do, Luke 23 : 34. This was the first of the *seven sayings* from the cross. See on ver. 37.

They divide his garments. Persons were crucified naked. It was an ancient belief and tradition that a linen cloth was bound about his loins. From John 19 : 23, 24, it appears that the four soldiers who were engaged in the crucifixion *divided* some of the garments among themselves, but cast lots for his coat, or tunic, being an inner garment, without a seam, and woven throughout. With more particularity than Matthew and Luke, it is here said, **What any one should take.** Thus was fulfilled Ps. 22 : 18. The garments were the perquisites of the executioners.

25. **It was the third hour** of the day, nine o'clock in the morning, when they arrived at Golgotha, and fastened Jesus to the cross. John says (ch. 19 : 14) about the sixth hour. The discrepancy can be explained by supposing that some early transcriber mistook the sign for three for that of six, the two being very nearly alike (some manuscripts of John read *third* hour); or that the time of crucifixion was somewhere between the two broad divisions, the third and sixth hours, and that Mark designates the time by the beginning, and John by the ending of the period. But it is better to suppose that John uses the Roman mode of reckoning the day from midnight to midnight. He had long resided beyond the bounds of Palestine when he wrote his Gospel. His readers were largely composed of Gentiles, and the Jews were no longer a nation. To have used the Jewish mode of designating the hour of day would have misled the majority of his readers. Josephus, the Jewish historian, in his autobiography uses the Roman method.

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26 And the superscription of his accusation was written over, THE KING OF THE JEWS.	the inscription of the accusation against him was written over: THE KING OF THE JEWS.
27 And with him they crucify two thieves; the one on his right hand, and the other on	And with him they crucify two robbers; one on his right hand, and one on his left. And
28 his left. And the scripture	the scripture was fulfilled, which

"About the sixth hour," in John, then may mean that it was between six and seven o'clock in the morning when Jesus stood before Pilate on the judgment-seat. This agrees with the fact that "it was early" (John 18 : 28), when the Jewish rulers led Jesus away to the governor. Matt. 27 : 1. Thus the time in John was when the trial was progressing; that in Mark when the sentence was put into execution. The intervening time might easily have been occupied with the closing of the trial, the preparation for crucifixion, and the going forth to Golgotha. Not only at this time, but on other occasions, does John appear to use the Roman method of designating the hour. Thus, concerning his first interview with Jesus, he says, "it was about the tenth hour," *i. e.* ten o'clock in the morning, John 1 : 39. It was not a late and hurried visit, but one extending through the day, for the two disciples "abode with him that day." So also in John 1 : 35; 4 : 6; 4 : 52. Compare Author's HARMONY on § 181.

The inscription. Pilate appears to have written this himself, John 19 : 22.

Accusation. The *reason* or *charge* for which he suffered. It was customary to publish in some way the crime for which a person was crucified. Sometimes a public crier announced it; sometimes it was written on a tablet, and hung about the neck of the criminal as he was led to execution; and very commonly it was, as in this case, written on a white tablet, and put above the criminal's head on the cross. It was **written over** him, Luke 23 : 38. In some cases, these three may have been combined.

The King of the Jews. Mark is the most concise. Matthew has, "This is Jesus the King of the Jews;" Luke, "This is the King of the Jews;" and John, "Jesus the Nazarene, the King of the Jews." The difference in these titles may be explained: (1.) That some of the evangelists, and even all of them, may have given the sense rather than the words. (2.) That the accusation was written in Hebrew, Greek, and Latin (John 19 : 20), and while the inscriptions were one in sense, they were very likely varied in expression, and hence the translation of them would vary. The Latin was the official language of the Empire; the Greek, the language of the cultivated classes, and very common in the province; the Hebrew, or Aramean, the vernacular language of the Jews and the common people. It is quite likely that John's inscription, containing the contemptuous phrase, "the Nazarene," was the one written in Hebrew, and which would be understood by the Jews of Palestine. Pilate purposely wrote the sarcastic title, purporting that the Jews were crucifying their king, and also that he was a Nazarene. The absurdity of the charge appeared upon its very face; yet, when the Jews desired it changed, Pilate would not consent. They had pressed him to crucify Jesus, working on his fears, and saying: "If thou let this man go, thou art not Cæsar's friend;" and now he has the opportunity to return the taunt, and he does it, and perseveres in it, John 19 : 12, 20–22. Pilate, at the same time, unconsciously proclaimed him the King of the Jews, (Matt. 2 : 2), the Messiah, whose claims they could not escape, and whose power they could not resist.

27. **With him they crucified two robbers;** probably two associates of Barabbas, left to suffer while he was released. The Greek makes a distinction between the terms *thief* and *robber*, John 10 : 8. The governor was accustomed to crucify criminals at the Passover. It was deemed a suitable time, as an impression might be made on the multitudes assembled at Jerusalem. Compare Deut. 17 : 13. Jesus is nailed to the cross; the superscription is put above his head. Then the two malefactors who were led out with Jesus (Luke 23 : 32) are also crucified by the same soldiers, Luke 23 : 33; John 19 : 18.

The one on the right hand, etc. Jesus is made the central sufferer, and by implication the greatest criminal.

28. **And he was reckoned with or among transgressors.** This prediction is from Isa. 53 : 12. This verse is wanting in the most ancient manuscripts, but found in ancient versions.

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was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and
30 buildest *it* in three days, save thyself, and come down from
31 the cross. Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others; him-
32 self he cannot save. Let Christ the King of Israel descend now

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says: And he was reckoned with transgressors. And they that passed by railed at him, wagging their heads, and saying: Aha, thou that destroyest the temple, and buildest it in three days; save thyself and come down from the cross. Likewise also the chief priests, mocking one with another, together with the scribes, said: Others he saved, himself he can not save. Let the Christ, the King of Israel, come down

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It is possible, as Lange remarks, that it was early omitted, because it was thought to involve a discrepancy with Luke 22 : 37, where the quotation is applied to the apprehension of Jesus. The application of this prophecy is appropriate and striking in both Mark and Luke. In the latter it is by Jesus himself, and looks forward to the fulfillment just at hand. In the former by the evangelist himself, at the point where the prediction found its most open fulfillment.

29. In this and the three verses that follow, is the account of Jesus mocked on the cross. These indignities are related by the first three evangelists.

They that passed by. The people going in and out of the city, on the thoroughfare near the place of crucifixion.

Wagging their heads. A contemptuous and scornful shaking of the head, corresponding with their words as they **railed at him**, or *blasphemed him*, for such is the word used in the original. And so it had been foretold in Ps. 22 : 7. See on ch. 3 : 29. They revile, or blaspheme his power and his Messiahship, as is shown by the next verses. The most atrocious criminal is hardly ever mocked and derided when undergoing execution.

Aha, or **vah.** An exclamation here of derision.

Thou that destroyest. See ch. 14 : 58. Jesus has spoken not of *destroying*, but of *raising up* the temple of his body, John 2 : 19.

30. **Save thyself.** Connected with the preceding verse, Thou who possessest this power, save thyself.

Come down. Shutting their eyes to all the manifestations and evidences of his divine power and Sonship, they prescribe this last test. Ever ready to applaud success (ch. 11 : 9) and denounce failure, they conclude that Jesus is an impostor, and revile him accordingly. Some, however, did it under greater light, and with more malicious intent than others.

31. **Chief priests . . . scribes.** The rulers, 23 : 35. That the dignitaries of the Sanhedrim should thus mingle with the populace in their scoffs, shows how bitter their hatred and how terrible their malignity.

Mocking. Held him up in derision, reviling his deeds of mercy and his royal Messiahship. Their mockery was even more blasphemous than that of the people.

Others he saved. They had been compelled to acknowledge his supernatural power. See, for example, ch. 3 : 22; John 12 : 10. They taunt him with having lost it now, when he needs it for his own deliverance. They treat him as an impostor.

Himself is put in derisive contrast to *others*.

32. **Let the Christ, the King of Israel.** A challenge full of bitter sarcasm. The Sanhedrim had condemned him as a false Christ, and Pilate as the King of the Jews. To the Jewish mind, a claim to Messiahship would also result in a claim to kingship.]

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from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.

34 And at the ninth hour Jesus

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now from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour

That we may see and believe. They deceived themselves; they who would not be convinced by his preaching and the raising of Larazus, would not have believed though he had come down, Luke 16 : 31. Thus they fulfill their own Scriptures, Ps. 22 : 7, 8.

Luke (ch. 23 : 36) states that the soldiers also mocked him. Mark, as well as Matthew, records that the robbers **crucified with him** reviled him. But Luke speaks of the railing of only one, while he represents the other as reproving his companion, and seeking and obtaining mercy from Jesus. Some suppose that Matthew and Mark, in general and popular language, use the plural for the singular. Compare Matt. 9 : 8. But even this is not necessary. For both at first may have joined in reproaches; but one of them, being afterward convinced of the Messiahship of Jesus, repents, Luke 23 : 39–43. The climax of the picture is reached in the reproaches of his fellow-sufferers.

Thus we have recorded by the evangelists two scoffs by the passing multitude, three by the rulers, one by the soldiers, and one by the malefactors; seven in all.

About this time probably occurred that interesting incident related in John 19 : 25–27 : Jesus committing his widowed mother to the care of the beloved disciple.

33. In this and the three following verses, Mark describes the extraordinary darkness, the desponding cry of Jesus, and the remarks of some of the bystanders. Mark is very similar to Matthew; Luke records only the darkness.

The sixth . . . until the ninth hour. From twelve o'clock to three in the afternoon. Jesus had hung about three hours upon the cross.

Darkness over the whole land. Over all the land of Palestine, or over all the earth, that is, over that part of it where there was then day. The Greek word may have either the limited or the more extended sense. The *darkness* was supernatural. It could not have been an eclipse of the sun, for that occurs only at new moon, and it was then the Passover, which was observed at full moon. Nor was it the natural precursor of the earthquake, for that was miraculous, Matt. 27 : 51–53. Luke (23 : 45) adds, "The sun was darkened," after the darkening of the earth, which suggests a thickening of the atmosphere, or a dark gloom coming over the heavens, obscuring even the sun. This was evidently the first of the miraculous events attending the crucifixion. "Yea, creation itself bewailed its Lord; for the sun was darkened and the rocks were rent."—CYRIL ALEX. As the *night* of our Savior's birth was enlightened with the glory of the heavenly hosts (Luke 2 : 9), so now the *day* of his death is darkened with the gloom of a forsaken world. The darkness represented the eclipse of the Sun of Righteousness, the darkness and distress which overwhelmed his soul when the Father forsook him, and left him to meet alone the powers of death and hell.

Several heathen writers mention an extraordinary darkening of the sun about this time. Eusebius quotes the words of Phlegon, a chronicler under the reign of Hadrian: "There occurred the greatest darkening of the sun which had ever been known; it became night at midday, so that the stars shone in the heavens. Also, a great earthquake in Bithynia, which destroyed a part of Nicæa." This language may apply to a darkening of the sun, either by an eclipse or by a supernatural power, and it is said to have occurred at about the time of our Savior's death. May it not be a heathen testimony to the wonderful phenomena of that event? Tertullian, Origen, and others also boldly appealed to the Roman archives for the proof of the eclipse of the sun, as it was called, at the time of our Savior's death.

34. **At the ninth hour.** For three hours had darkness prevailed, and Jesus continued the terrible conflict in silence. Amidst the gloom, we may suppose, the mocking around the cross

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cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast
35 thou forsaken me? And some of them that stood by, when they heard *it*, said, Behold, he
36 calleth Elias. And one ran

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Jesus cried with a loud voice, saying: Eloi, Eloi, lama sabachthani? Which is interpreted: My God, my God, why didst thou forsake me? And some of those standing by, hearing it, said: Behold, he calls Elijah. And one ran and filled a sponge

had ceased. Into the mysterious agonies of these hours of darkness no mind on earth is permitted to penetrate. The evangelists let us not into its secrets, but simply record the length of the interval, and the bursting wail of agony at the close of the scene.

Eloi, Eloi. Ps. 22 : 1. In the Aramean, the ordinary dialect of the day. The Aramean words are given to show more clearly the reference to Elijah in the next verse. Matthew gives the corresponding and similar word, *Eli*.

My God, My God. The cry, not of despair, but of extreme anguish, yet of resignation and holy confidence in God as his God.

Why didst thou forsake me? He was now just emerging from this terrible abandonment by the Father. We catch a glimpse of the incomprehensible height and depth of his sufferings, to which the agonies of Gethsemane were but a prelude. See Author's "NOTES ON MARK," ch. 14 : 34. As he was made a curse for us and bore our sins, standing in the place of the sinner, the Father turned, as it were, his face from him. He who is of purer eyes than to behold evil (Habak. 1 : 13) turns away from his Son when the sins of a world were laid upon him, Isa. 53 : 4, 5, 10; Gal. 3 : 13; 2 Cor. 5 : 21; 1 Pet. 2 : 24.

Why? The interrogative form gives intensity to the expression. It is not the cry of ignorance of the cause of this abandonment, but rather the strugglings of language in its weakness, to express the unfathomable woe and utter desolation of his vicarious sufferings. Yet the cry coming forth at the close of this abandonment, shows that he had endured all that was put upon him, and was coming forth victorious from the conflict. Though left to himself for a time, yet he did not forsake God. Personifying forsaken humanity under the wrath of God, he makes an atonement, cries unto God, and is heard in that he feared (Heb. 5 : 7)—the presence of the Father is restored, the darkness rolls away, and light returns to the land. This language also points to the twenty-second Psalm as fulfilled in him. David doubtless wrote the Psalm out of a deep experience; but he himself was a type of Christ, and his words find their profoundest meaning and fulfillment in Jesus his great Antitype. Compare especially verses 1, 7, 8, 16, 18.

35. **He calls for Elijah**; whose coming the Jewish people were expecting. Most commentators suppose this was said in jest. If so, it betrays the most terrible depravity, and insensibility and malignant hatred almost inconceivable. It hardly seems possible that after a supernatural darkness of about three hours, these attendants would have turned into derision this deathly wail of anguish. It is more natural to suppose that amid those hours of gloom, sadness and awe pervaded their minds, and that some of them really mistook the word Eli or *Eloi* for Elias, or, in their language, *Elia*. Their superstitious fears may have been so aroused in regard to the day of judgment, which they may have supposed the coming of Elijah would usher in (Mal. 4 : 5), as to seize instantly upon the word Eli, as the name of that old prophet. Or some, standing by the cross, might have been foreign Jews, who did not very readily understand the language, and therefore confounded the words. Or even some of the Roman soldiers, who, amid this wonderful phenomenon, had listened attentively to the conversation of the Jews about the coming of Elijah, might have thought Jesus calling for the prophet. It seems better to adopt any of these suppositions than to suppose mockery in the midst of supernatural occurrences. And it accords better with the confession of the centurion, and the conviction of the people soon after, related in Luke 23 : 47, 48.

36. Immediately after this cry, John informs us that Jesus, knowing that all things were now accomplished, and that the Scripture might be fulfilled (Ps. 69 : 21), said, "I thirst." Compare Ps. 22 : 15. Moved with sympathy, one standing by extends a sponge of vinegar to his parching lips. A feverish thirst was one of the greatest sufferings attending crucifixion.

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and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain from the top to the bottom.

39 And when the centurion, which stood over against him, saw that he so cried out, and

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with vinegar, and put it on a reed, and gave him to drink, saying: Let alone; let us see whether Elijah comes to take him down. And Jesus, uttering a loud cry, expired. And the vail of the temple was rent in twain, from the top to the bottom. And the centurion who was standing near, over against him, seeing that he so cried out

Vinegar. The sour wine of the soldiers. Probably one of the guard-soldiers who crucified him, did this deed of compassion.

37. **Uttered a loud cry.** Luke (23 46) records this cry, "Father, into thy hands I commit my spirit."

38. **The vail of the temple.** A large, thick, inner curtain, which divided the holy place from the holy of holies, Exod. 26 : 31–33; Heb. 9 : 3. The Greek does not denote the whole sacred edifice, but the *temple* proper, or sanctuary.

Rent in twain. Into two pieces. From Luke we learn that it was rent through the middle, Luke 23 : 45.

From the top to the bottom. Some sixty feet. This could not have been the result of an earthquake. It was rent by the same supernatural power that produced the earthquake and raised some of the dead.

This occurred at the ninth hour, about three in the afternoon, the time of offering the evening sacrifice, when the priest would be in the holy place burning incense, and the people praying without. Into the holy of holies the high-priest entered alone once a year to make an atonement, Exod. 30 : 10; Lev. 16 : 15–17; Heb. 9 : 7. The rending of the vail symbolized the entering of Jesus, the great High-Priest of his people, into the holy of holies on high, there to present the atonement which he had made through his blood for their sins, Heb. 9 : 12–14, 25, 26. The Aaronic priesthood and atonement were no longer needed. Each worshiper became himself a priest, a new and living way of access to God was opened, the middle wall of partition between Jews and Gentiles was broken down, Heb. 10 : 12–14, 19–22; Eph. 2 : 14; 1 Pet. 2 : 5. The rent of the vail, seen by the priests, would very likely be known through rumor, and substantiated by the great company of priests who afterward became obedient to the faith, Acts 6 : 7. Jesus himself may have revealed it to his disciples after his resurrection.

Matthew (27 : 52, 53) adds other phenomena, the earthquake, the opening of tombs, and the coming forth of departed saints from the tombs after Christ's resurrection.

39. **The Centurion** was a Roman officer, a commander of a hundred men. The one here mentioned had charge of the crucifixion. It is a peculiarity of Mark that he always uses the Latin word itself, *centurion*, while Matthew and Luke never use it, but a Greek translation. Such little points show the independence of Mark's Gospel and its design for Roman readers. With characteristic detail Mark specifies the position of the centurion: **was standing near, over against him,** opposite, in front of him.

So cried out, and expired. See on ver. 37. There was something in this last cry and in the manner of his death that impressed the centurion as superhuman. What seems to have specially arrested his attention was the strong voice of the expiring Jesus and his firm confidence in God. "The Lion of Judah is, even in his departing, a dying lion. The expression of a wonderful power of life and spirit in the last sign of life, the triumphant shout in death, was to the warrior, who had learned to know death from a totally different side upon the battle-

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gave up the ghost, he said, Truly this man was the Son of God.	and expired, said: Truly this man was the Son of God.

fields, a new revelation."—LANGE. The centurion gives vent to his feelings, "Certainly this was a righteous man" (Luke 23 : 47); he was not an impostor, but what he claimed to be.

Truly this man was the Son of God, or more exactly, *God's Son.* The centurion does not mean *a son of a god* in a heathen sense, nor the Messiah, but that Jesus was indeed of a *divine* nature. He had doubtless heard something of what Jesus claimed to be, and the charge of the Jews against him, and the taunt, "If thou be the Son of God" (compare ch. 14 : 61, 62 with Matt. 27 : 40), and he now expresses his convictions that he was indeed divine. There was an impress of divinity on his death as well as on his life, which has been felt and recognized by the observing of every age. Even the infidel Rousseau exclaimed, if Socrates lived and died like a sage, Jesus of Nazareth lived and died like a god.

Luke also notices the effect in general: "All the people that came together to that sight, beholding the things which were done, smote their breasts and returned," Luke 23 : 48.

PRACTICAL OBSERVATIONS.

1. All that our Heavenly Father puts upon us we should willingly endure, ver. 23.
2. Jesus suffered the death of a slave in order that he might give us true liberty, ver. 24.
3. In Jesus on the cross, suspended between heaven and earth, we behold a mediator between God and man, vers. 24, 25.
4. Jesus was reckoned with transgressors, so that we might be reckoned innocent for his sake, vers. 27, 28.
5. Jesus saved not himself so that he might save others, vers. 29–32.
6. The darkness around the suffering Savior should remind us of the spiritual darkness of our world, and of Christ its true light, ver. 33.
7. In the darkest hour the Christian should be enabled to say, "*My* God," and not lose confidence in God as his God, ver. 34.
8. We may for a time be forsaken of God yet loved by him, ver. 34.
9. If the agony of the Savior when forsaken of God was so great, what will be the misery of those who shall be forsaken forever to wrath and endless despair, ver. 34.
10. Jesus received drink from his enemies, suggestive of a complete atonement for sinners, and of peace and good will to men, ver. 36.
11. Inasmuch as the way into the holiest of all has been opened through the rent vail of the Redeemer's flesh, let us draw near to God boldly and in strong faith, ver. 38.
12. In the death of Jesus we see evidences of his divinity, ver. 39.

LESSON XXV, DEC. 20, 1874.

THE RISEN LORD. CHAP. 16 : 9–20.

Christ's power over his own body. "I lay down my life, that I may take it again." John 10 : 17.

Jesus appears *to Mary Magdalene; then to two disciples; and then to the eleven. The last commission.* Jesus rose Sunday morning, April 9th, A. D. 30.

Parallel passages: Matt. 28 : 16–20; Luke 24 : 9–53; John 20 : 11–29. See HARMONY, §§ 191, 193, 195, 196, 199, 201.

Between the last lesson and this, Mark records the burial of Jesus, and the women at the sepulchre on the morning of the first day of the week.

Some high critical authorities reject these verses, as an addition of a later date; others regard it as a very early addition, having the same claim to reception and reverence as the rest of the Gospel; while still others accept it as an original portion of Mark's Gospel. After long and careful investigation, I adopt the last view without hesitation. See a discussion of this subject in my "Notes on Mark," Introduction, pp. viii–xii.

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9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had 10 cast seven devils. *And* she went and told them that had	AND having risen early, on the first day of the week, he appeared first to Mary the Magdalene, from whom he had cast out seven demons. She went and reported it to those who

9. **And having risen early.** Mark himself now records the fact of the resurrection. He had, before this, only recorded the language of the angel, "He is risen," ver. 6. To make the phrase, *early*, etc., mark the time of the appearance to Mary, rather than of the resurrection of Jesus, seems to me unnatural, and a little forced. That he appeared to her early on that day is implied by the connection, and is confirmed by John's account.

On the first day, etc. The original, somewhat different from ver. 2, would be more intelligible to Roman or Gentile readers. The mention of the day a second time (see ver. 2) is significant, as if to emphasize that which ever after was to be a day of days. It is of the first importance that we maintain the sacredness of the Christian Sabbath. Albert Barnes has truthfully said: "There is one weapon which the enemy has employed to destroy Christianity, and to drive it from the world, which has never been employed but with signal success. It is the attempt to corrupt the Christian Sabbath, to make it a day of festivity, to cause Christians to feel that its sacred and rigid obligation has ceased, to induce them on that day to mingle in the scenes of pleasure, or the exciting plans of ambition, to make them feel that they may pursue their journeys by land and water, by the steamboat and the car, regardless of the command of God; and this has done, and will continue to do, what no argument, no sophistry, no imperial power, has been able to accomplish. The 'Book of Sports' did more to destroy Christianity than all the ten persecutions of the Roman emperors, and the views of the Second Charles and his court about the Lord's Day tended more to drive religion from the British nation than all the fires that were kindled by Mary. Paris has no Sabbath, and that fact has done more to banish Christianity than all the writing of Voltaire; and Vienna has no Sabbath, and that fact does more to annihilate religion there than ever did the skepticism of Frederick. Turn the Sabbath into a day of sports and pastimes, of military reviews, and of pantomimes and theatrical exhibitions, and not an infidel anywhere would care a farthing about the tomes of Volney or Voltaire, about the skepticism of Hume, the sneers of Gibbon, or the scurrility of Paine."

He appeared first. Some take *first* in a relative sense, meaning, the *first* of the three appearances which Mark here records. But this is wholly uncalled for, and is the result of a supposition that the appearance to the other women (Matt. 28 : 9, 10) must have preceded that to Mary Magdalene. It is better to take the word in its most natural meaning, and to regard the appearance here related as absolutely the first one of our risen Lord, which is in accordance with a very natural arrangement of the several appearances of Jesus on that first day of the week. See Author's HARMONY, § 191.

From whom he had cast seven demons. This specification is remarkable, for Mary Magdalene had been mentioned but little before, ver. 1. It seems to have some close connection with this first appearance, as a reason or explanatory clause. The number *seven demons*, indicates, as *legion* in the Gerasene demoniac (ch. 5 : 9), a possession of great malignity. We see a reason of her great devotion to the Savior (John 20 : 2, 11), which was honored with his first appearance to her. She who had been delivered from so great power of demons, with a heart filled with gratitude and love, was peculiarly fitted to believe and welcome him who came forth victorious over death and hell. See ch. 15 : 40.

From a comparison of John 20 : 3–8, it appears that Peter and John arrived at the sepulchre about the time that the women fled, ver. 8, and that Mary Magdalene followed soon after. The two disciples soon depart, leaving Mary standing at the tomb, weeping. Here she sees the two angels sitting where the body of Jesus had lain; and then turning about she sees Jesus. Immediately after this we may suppose that Jesus appeared to the women (Matt. 28 : 9, 10) returning to the city. See on ver. 8.

10. **She went and reported it to those.** She told the disciples that she had seen the Lord, and that he had said, "Go to my brethren and say to them, I ascend unto my Father and your Father, and to my God and your God," John 20 : 17, 18.

THE COMMON VERSION.	THE REVISED VERSION.
been with him, as they mourned 11 and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, as they walked, and went into 13 the country. And they went and told *it* unto the residue: neither believed they them.	had been with him, as they mourned and wept. And they, hearing that he is alive, and was seen by her, believed not. After that he appeared in another form to two of them, as they walked, going into the country. They also went and reported it to the rest; nor did they believe them.

Who had been with him. Very expressive, suggesting the idea of their former close communion and companionship with him, and of their after desertion and present scattered and despairing condition.

Yet those who reject this whole passage, instance this expression as "foreign to this Gospel," and think that Mark would have used the word *disciples*. But the expression, "those with him," is not unusual with Mark (ch, 1 : 36; 2 ; 25; 5 : 40), and was appropriate before his betrayal. And the full expression, *to those who had been with him*, was necessary, if used at all, and equally appropriate, on the morning of his resurrection.

As they mourned and wept. One of the life-like strokes of Mark. They were overwhelmed with grief. They thought their loss irreparable. Hope and faith were eclipsed.

11. **Believed not.** That the disciples disbelieved Mary Magdalene, shows how completely they had given way to despair; and that, notwithstanding Jesus had foretold his resurrection, they did not expect it. Luke says (24 : 11), "Their words," that is, of Mary Magdalene and the other women, "seemed to them as idle tales."

12. **After that**; his first appearance to Mary Magdalene; when, is not here stated. From Luke (24 : 13, 29) we learn that it was on the afternoon of the day of his resurrection.

He appeared in another form; from what they had before seen him. His appearance was in some way changed. Compare John 20 : 14–16; 21 : 4. Luke states (24 : 16) that "their eyes were holden that they should not know him"—their eyes were kept from exercising their full power of recognition. The two evangelists state two sides of the incident; Jesus exercised his power over his own appearance, and also over their perception. The change in his appearance was not so great but that they would have known him if their eyes had not been holden. But Luke had occasion, and Mark no occasion, to speak of the latter fact.

Two of them; not of the apostles (Luke 24 : 33), but of the disciples in the wider sense. The name of one of them was Cleopas, Luke 24 : 18. The most ancient tradition is that they were of the seventy.

As they walked, going into the country. They were going to Emmaus, Luke 24 : 13.

13. **To the rest**; those disciples who remained in Jerusalem, especially the eleven, Luke 24 : 33.

Nor did they believe them. Not only did they disbelieve Mary Magdalene, but also these two witnesses. From Luke 24 : 34 we learn that our Lord had appeared to Peter that afternoon, while these two disciples had been away to Emmaus, 1 Cor. 15 : 5. And here we meet with an apparent discrepancy between these two accounts. According to Luke, the disciples believed Peter, that Jesus had risen; but according to Mark, they believed not the two who had returned from Emmaus. This may be explained: (1.) Some believed, for example, John (John 20 : 8); others, like Thomas, would not credit the report, but must have an ocular demonstration. (2.) Or, they were in that state of mind, not at all unnatural, in which they both believed and disbelieved. They were ready to tell whatever was remarkable within their own knowledge, but equally ready to discredit what others told to them.

Or (3), Peter, John and some others, believing that Jesus had risen, announced the fact to the two disciples, the rest giving assent by their silence; but when the two relate how Jesus had been with them, and was known by the breaking of bread at Emmaus, they are filled with in-

THE COMMON VERSION.	THE REVISED VERSION.
14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.	Afterward he appeared to the eleven themselves as they reclined at table, and upbraided their unbelief and hardness of heart, because they believed not those who saw him after he was risen.
15 And he said unto them, Go	And he said to them:

credulity. They cannot conceive, it may be, how he should be here and there, and vanish from their sight; they doubt, think it may have been an apparition, and thus most of those present believed them not, and were prepared to suppose Jesus a spirit when he appeared soon after, Luke 24 : 37. This explanation I think the best. The design of Mark is to make prominent their slowness to believe. The apostles were far from being credulous. But this unbelief was of short duration, Luke 24 : 36–39.

14. **Afterward.** Literally, *later*, and as an adverb well expressed by *Afterward*. There is a relation between the "*first* to Mary Magdalene" (ver. 9), "after that" (ver. 12), and "afterward" of this verse. Mark in his narrative traces briefly the way by which Jesus brought the evidences of his resurrection to his apostles.

First by Mary Magdalene. Matthew notices also by the other women. After this by two disciples, possibly of the seventy. At length, afterward, he appears to the apostles themselves. The women who had showed such devotion at the cross and sepulchre are honored with his first appearances. But the apostles, who had acted so unworthy of constant attendants and of their chosen and near relationship, are favored last. Jesus, too, would teach them the importance of believing upon evidence. Compare John 20 : 29.

Appeared unto the eleven themselves, *themselves*. This was probably on the evening after our Lord's resurrection, Luke 24 : 13, 29, 33, 36 and John 20 : 19. The unbelief of the apostles mentioned here accords better with this appearance (Luke 24 : 37–42) than with that a week later, John 20 : 26. Although Thomas was absent (John 20 : 24), they are styled *the eleven* from their number as a body. Compare 1 Cor. 15 : 5, where Paul speaks of them as "the twelve" from their original number.

As they reclined at table. According to the Jewish custom at meals. See on ch. 2 : 15.

Upbraided their unbelief. Chided, or sharply rebuked their want of faith respecting his resurrection.

Hardness of heart. That obstinacy, that perversity of heart attending unbelief. Mark gives special prominence to their unbelief. Luke (24 : 38) gives but a glimpse of it.

Because they believed not, etc. The special ground of our Lord's rebuke, and the special direction of the apostles' unbelief. They disbelieved credible testimony, not only of one, but of several witnesses. Thomas is generally spoken of as the doubting disciple, John 20 : 24. But the rest of the eleven had the same unbelief in kind, though probably not so great in degree.

15. **And he said to them.** At that time, when he first appeared to the apostles and others with them (Luke 24 : 33); or more probably at a later appearance in Galilee (Matt. 28 : 16–20), when he was seen by over five hundred brethren, 1 Cor. 15 : 6. In his great brevity Mark records our Lord's rebuke, commission to the disciples, his ascension, and their going forth to preach after the day of Pentecost, as if they were immediately connected together in time. A comparison of the other Gospels shows that he observes the chronological sequence of events, but at a single glance touches several important points of evangelical history. A separation therefore between this and the preceding verse cannot be regarded as either severe or arbitrary. The command of Jesus, which immediately follows, harmonizes beautifully as a part of the last commission. First of all, Jesus declares that all power is given him in heaven and on earth, Matt. 28 : 18. This prepares the way for the command to preach the gospel to every creature, with the effect of believing and not believing, (this and the next verse). Then he encourages them with the signs that shall attend them, vers. 17, 18. And finally, in view of all this, he says (Matt. 28 : 19, 20), "Go ye therefore, and teach all nations, baptizing them," etc., "and

THE COMMON VERSION.	THE REVISED VERSION.
ye into all the world, and preach the gospel to every 16 creature. He that believeth and is baptized shall be saved; but	Go into all the world, and preach the good news to every creature. He that believes and is immersed

lo, I am with you alway, even to the end of the world." It was fitting, also, that this great last commission should be publically given and near the time of his ascension. When so fitting as at that gathering which Jesus himself had appointed in Galilee, and when over five hundred were assembled together? That no reference is made to any but the eleven, arises from the brevity of the account, and from the fact that the apostles were to be the witnesses of Christ's resurrection and first builders of the church.

All the world. Not merely the land of Israel, but every part of the habitable globe. The words "all nations" are similar, in Matt. 28 : 19.

Preach the good news, or *glad tidings* of salvation. "*Preach the gospel* without the addition 'of the kingdom' (Matthew), or 'of God' (Luke), is in Mark's *manner* (see ch. 1 : 15; 13 : 10)."—ALFORD.

Every creature, to every intelligent inhabitant of "all the world;" to all mankind. There is no necessity of extending the meaning of *creature* or *creation* to every created thing, for the gospel is only intended for the human creation. Its influence indeed extends to the whole creation (Rom. 8 : 19–23), but unintelligent and inanimate creatures can neither hear nor receive it; and it cannot be said in any proper sense, to be preached to them. Or to express ourselves differently: The most natural sense of the passage limits the meaning of *creature* to man. "The 'creature' is therefore put for humanity, but only in so far as humanity is the flower of the whole creation."—OLSHAUSEN. "By these words the missionary work is bound upon the church through all ages, till every part of the earth shall have been evangelized."—ALFORD.

The restriction in Matt, 10 : 5 was now removed. Beginning at Jerusalem, they were to preach the gospel in Judea, in Samaria, and unto the uttermost parts of the earth, Luke 24 : 47; Acts 8 : 1. How, then, did the apostles have any doubt in regard to going to the Gentiles with the gospel, and receiving them into the church? Acts 10 : 28. Their doubt was probably not in regard to the *fact*, but the *way* in which it should be accomplished. They were doubtless in much darkness about it, awaiting further developments and the guidance of the Spirit. They most probably expected the gospel would be preached to the Gentiles as they became proselytes to Israel, and were circumcised, Acts 2 : 10; 11 : 3. Hence they began to preach the gospel to the Jews among all nations, Acts 11 : 19. The spiritual nature of Christ's kingdom is here seen, that Christ commands them to use the sword of the Spirit, which is the word of God, leaving each one to the free exercise of his will.

16. The preaching of the gospel imposes duties and responsibilities upon those who hear, and will be attended with opposite results, according as it shall be accepted or rejected.

He that believes, receiveth the gospel as true and believeth with the heart, Rom. 10 : 10 : accepts the gospel and in his feelings and conduct treats it as true. Believing is not a mere passive exercise, a bare assent, nor an intellectual belief, but an active exercise of the whole soul, including both mind and heart.

And is immersed; expressing his belief in the gospel by this act of obedience to Christ. Notice the divine order: Preach; believe; be baptized. Baptism naturally follows faith, as a *symbol* of death to the world and life to God (Rom. 6 : 4), a *profession* of discipleship, a putting on Christ (Gal. 3 : 27), and as the *entrance* to a fellowship of a visible church, Acts 2 : 41, 42. See on ch. 1 : 4. Baptism is essential to obedience, and immersion is essential to baptism. "Faith must precede baptism, as these words of Christ, and Scripture examples show; and such as have it, ought to make a profession of it, and be baptized; and in which way it is that faith discovers itself, and works by love to Christ; namely, in observing his commands, and this among the rest."—JOHN GILL. "Pædo-baptism is certainly not apostolic."—OLSHAUSEN. Faith before baptism, and baptism upon faith, are taught also by the last commission in Matthew (28 : 19), *Disciple all nations, immersing them*, etc.; and by the uniform example of the early disciples in preaching the gospel and immediately baptizing those that believed. Such passages as Acts 2 : 37–41; 8 : 12, 34–39; 16 : 30–33, are the best comments on the intimate relation of faith and baptism. No instance can be found in the New Testament of baptizing before professed faith. Neither is there any instance, expressed or implied, of an infant baptized upon the faith

THE COMMON VERSION.	THE REVISED VERSION.
he that believeth not shall be	shall be saved; but he that be-
17 damned. And these signs shall	lieves not shall be condemned.
follow them that believe; In	And these signs shall accompany
my name shall they cast out	those who have believed; in my
devils; they shall speak with	name they shall cast out demons;

of its parent. Nor is there an instance of any one partaking of the Lord's Supper or performing any act as church member between faith and baptism.

Shall be saved; from the practice and consequences of sin, and to the practice of holiness with all its glorious results on earth and in heaven. Salvation has both its negative and its positive side, freedom from sin and conformity to Christ.

He that believeth not, with all his heart, so as to love and obey Christ. Notice that it is not added, "and is not baptized." Baptized or unbaptized, he shall perish, if he believes not, rejects the gospel in heart and life. Unbelievers would of course be unbaptized, and if any, like Simon Magus, should receive the ordinance without true faith, unbelief would be their ruin, Acts 8 : 21.

Shall be damned. Rather, *Shall be condemned*, by the righteous judgment of God, to perish. They shall be "left in the love and practice of sin through time, and be miserable to eternity."

The language of the last commission implies that this was not the institution of the ordinance. It was the *extending* to all nations the preaching of the gospel, baptism, and the observance of Christ's commands. As well might it be said that here began gospel preaching, as that gospel baptism here had its origin or beginning. Baptism, as a gospel ordinance, was instituted by John at the dawn of the new dispensation, ch. 1 : 1–5; Matt. 11 : 12, 13. Jesus submitted to it as a gospel ordinance, and as an example, Matt. 3 : 15; the three persons of the Godhead were present to sanction it; pointing also to the fact that, after Christ had arisen and ascended, and the Holy Spirit had come, believers should be baptized, in reference to the name of the triune God, into an open allegiance and subjection to him. After the baptism of Jesus, his disciples baptized under his direction, John 4 : 1, 2. And now as he is about to leave the world and to send the Holy Spirit, which would complete a full manifestation of the Trinity, he enjoins upon his disciples the complete formula which would correspond to the completeness of revealed truth and to the full organization of his churches. Baptism administered by John, in view of the coming Messiah, or by the disciples of Jesus in his name as the Messiah, was valid, as it corresponded to the revelations of truth and to the development of Christ's kingdom. But after the full manifestation of the Son, and of the Holy Spirit, baptism, to be valid, must be administered in the name of the Father and of the Son and of the Holy Spirit.

17. **These signs**, miracles, as proofs of the gospel.

Shall accompany those, and shall be done by those, **who have believed.** Notice how the faith of believers is made prominent in the words of Jesus at the end of this chapter, even as the unbelief of the apostles was made prominent at the beginning. The promise has reference to believers generally in the planting and early extension of Christianity in the world. "Jesus does not mean that each of these signs should manifest itself with each believer, but this miracle with one, and that with another."—MEYER. Nor does it necessarily mean that every believer should perform miracles. The promise is general, and, during the first age of Christianity, it found its fulfillment in the miraculous gifts which were exercised by persons from every class of believers, Acts 2 : 4; 10 : 36; 1 Cor. 12 : 4–11. How long these signs were continued with the early Christians, cannot be determined. They were probably withdrawn gradually soon after apostolic days. They were important and necessary as proofs of a new revelation from God. But when they had served this end their continuance was no longer necessary. They still exist, however, as facts of history, and thus have their place among the evidences of the truth of Christianity.

In my name: In all that my name imports and represents, as revealed in the gospel; not in your own, but in my divine authority, and in faith relying solely on my divine power, Acts 3 : 6. The use of his name without faith would avail nothing, Acts 19 : 13–16.

Cast out demons, ch. 1 : 34. See the fulfillment of this in Acts 5 : 16; 8 : 7; 16 : 18. Such exhibitions of power over the agents of the devil and the kingdom of darkness, were evidences

THE COMMON VERSION.

18 new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

THE REVISED VERSION.

they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover.

The Lord therefore, after he had spoken to them, was taken up into heaven, and sat down on the right hand of God; and they

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of Christ's victory over Satan and his hosts, and pledges of the ultimate success of his kingdom over the mightiest of his foes. They are justly placed first among the signs which should accompany his followers.

New tongues. In languages before unknown to them. *New* is emphatic. They should exercise a strange and wonderful power. The miraculous manifestation of the power and presence of the Holy Spirit, is fittingly placed second on the list. It was a sign to unbelievers, 1 Cor. 14 : 22. For the fulfillment of this, see Acts 2 : 4; 10 : 46; 19 : 6.

18. **Take up serpents,** poisonous reptiles, without injury. Fulfilled in Paul's experience, Acts 28 : 2–5. Giving the Greek verb the meaning of driving forth and exterminating, and applying the promise to such legends as that of expelling noxious animals by St. Patrick from Ireland, is unnatural, and partakes of Popish superstition, rather than of sound exegesis. "The taking up of serpents" immediately before "drinking any deadly thing," naturally points to a personal deliverance through the power of God.

Any deadly thing. Any mortal poison. No instance of this is given in the Acts; but it doubtless occurred, as poisoning was very common at that period. The legends of John and also Barnabas drinking poison without injury, though uncertain and unreliable, may, notwithstanding, be suggestive of similar experiences among some early Christians.

Lay hands on the sick, etc., Acts 28 : 8, 9. Compare Acts 5 : 12–16; 9 : 17; James 5 : 14. How completely this was fulfilled is shown by the fact that even the dead were raised to life, as Tabitha by Peter (Acts 9 : 40), and Eutychus by Paul, Acts 20 : 10–12. "Jesus Christ performed more than he promised."—BENGEL.

19. **The Lord.** Those who regard the last twelve verses of this chapter as written by a later hand, say that the title, *the Lord*, applied to Christ in this and the next verse, is foreign to the diction of Mark. But it is not at all unnatural or strange. The title was peculiarly appropriate in the account of Jesus after the resurrection. It was fitting to speak of him as absolutely *the Lord*, when relating to his ascension to heaven, and his carrying forward his kingdom through his disciples. It was fitting, too, to close the Gospel thus, which begins with announcing Jesus as "the Son of God," and with the prophecy, "Prepare the way of the Lord." Compare a similar use of the title in Matt. 28 : 6, after the resurrection.

After he had spoken to them, the last commission and the instruction, of which we have a brief summary in the preceding verses. Our Lord was on earth with his disciples forty days before his ascension, Acts 1 : 3.

Was taken up into heaven. While he blessed them, Luke 24 : 51. He was borne up and a cloud received him out of sight (Acts 1 : 9), into the presence of the Father, Acts 1 : 11; John 20 : 17. This decides nothing respecting the locality of heaven. The direction that Jesus went was upward, and heaven is naturally and morally conceived as above us. Wherever heaven is, it is away from this earth; and *away* from this earth is **up.** The verb in the original may also suggest the additional idea, that Jesus was taken up again from whence he came, Phil. 2 : 6.

Sat down on the right hand of God. Denotes a position of great exaltation and honor, Acts 2 : 33; Phil. 2 : 10. He sat down as a king on his throne, and from thence he exercises his Messianic and royal power. The place of the ascension was the Mount of Olives near Bethany, Luke 24 : 50; Acts 1 : 12.

THE COMMON VERSION.	THE REVISED VERSION.
20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.	went forth, and preached everywhere, the Lord working with them and confirming the word by the signs that followed.

20. And they went forth. The apostles, whose unbelief is specially referred to in this chapter, and who witnessed his ascension (Acts 1 : 2–4), now believing and now obedient.

Preached everywhere; in all parts of the known world, Rom. 10 : 18. The book of the Acts is here compressed into a single verse.

The Lord, ascended and exalted (see preceding verse), **working with them.** Thus fulfilling his promise, "Lo, I am with you alway, unto the end of the world," Matt. 28 : 20. He co-operated with them; brought his divine power into co-operation with their human agency, 1 Cor. 3 : 9; 2 Cor. 6 : 1; Eph. 1 : 19. He worked with them by his Spirit, giving them unparalleled success.

And confirming the word, which they preached, **by the signs that followed**; the special miracles which had been promised in vers. 17, 18, accompanied them. A grand conclusion of a Gospel which specially records the deeds of Christ: Jesus exalted, the Lord, the Mighty Worker still with his people.

PRACTICAL OBSERVATIONS.

1. How many and strong the evidences of Christ's resurrection! Nothing but obstinate unbelief can reject them, vers. 9–14.

2. Those who were first to seek Jesus on the resurrection morning were the first to behold him, ver. 9; Matt. 28 : 9, 10.

3. We have a living Savior, ver. 9.

4. It is a great sin to reject competent evidence in religious matters, ver. 14.

5. The grand mission of Christ's disciples is to convert the world. Each should in some way labor for this end, ver. 15.

6. Salvation through Christ is offered freely to all, ver. 15.

7. A practical faith is absolutely necessary to salvation; a faith accompanied by obedience, ver. 16.

8. What importance has Jesus put upon baptism in that he included it in his last commission, placing it immediately after believing! How closely it may be connected with the salvation of individuals no one can certainly decide. As an act of obedience, as a way of confessing Christ, as a proof of love to him, we conceive it to be closely connected with salvation. Let no one carelessly or recklessly disregard it. I can, therefore, adopt the sentiment of Rev. Albert Barnes: "It is worthy of remark that Jesus has made *baptism* of so much importance. He did not say, indeed, that a man could not be saved without baptism, but he has strongly implied that where this is neglected, *knowing it to be a command of the Savior*, it endangers the salvation of the soul. *Faith* and *baptism* are the beginnings of a Christian life; the one the beginning of piety *in the soul*, the other of its manifestation *before men*, or a profession of religion. And every man endangers his eternal interest by being ashamed of Christ before men." Ver. 16; Rom. 10 : 9, 10; 1 Pet. 3 : 21.

9. As Christ, our supreme lawgiver and head, has fixed a regular order for his churches to follow in evangelizing the world, no one has a right to change that order, as they do who put baptism before faith, or the Lord's Supper before baptism, vers. 15, 16; Lev. 10 : 1, 2; Isa. 1 : 12; Rev. 22 : 18, 19.

10. Christ will be with his people unto the end, giving them all necessary grace and help, vers. 17, 18; Isa. 59 : 19; Matt. 28 : 20; Acts 18 : 9, 10; 23 : 11; Phil. 4 : 13; 2 Tim. 4 : 17, 18; Rev. 2 : 12; 3 : 10.

11. Let us ever view Jesus, an exalted and an Almighty Savior, in heaven, at the right hand of God, ver. 19; John 14 2; Rom. 8 : 34; Heb. 7 : 25.

12. The preaching of the gospel has ever been attended with the evidences of its own divine origin, ver. 20; 2 Cor. 4 : 1–4; 1 Cor. 15 : 58. Whoever will do Christ's will shall know of the truth of his doctrine, John 7 : 17.

LESSON XXVI, DEC. 27, 1874.

REVIEW.

The lessons of the past quarter have been as follows:

1. Mark 7 : 31–37.—The deaf Mute.
2. " 9 : 17–29.—The Evil Spirit Cast Out.
3. " 9 : 33–42.—The Mind of Christ.
4. " 10 : 46–52.—Blind Bartimæus.
5. " 11 : 12–14, 20–24.—The Fig Tree Withered.
6. " 12 : 28–34.—The Two Commandments.
7. Mark 12 : 38–44.—Hypocrisy and Piety.
8. " 14 : 3–9.—The Anointing at Bethany.
9. " 14 : 42–50.—The Betrayal.
10. " 14 : 66–72.—The Denial.
11. " 15 : 22–39.—The Crucifixion.
12. " 16 : 9–20.—The Risen Lord.

It is impossible to suggest any one way for reviewing these lessons, suited to every school or to each class. In some schools it would be well for the Superintendent or Pastor to review the whole school upon these lessons by promiscuous questions, or by assigning each lesson to a class.

In others it would be better for the Teacher to divide the lessons among the members of his class, and the scholar to be specially prepared on the lesson assigned him, ready to be questioned by the teachers and other scholars. Each one should give—

1. An account of the lesson in his own words.
2. The practical lessons which he can learn from it.

Or the Superintendent or Teacher can ask some or all of the following questions, and others like them:

Where was Decapolis?
What can you tell of the healing of the deaf mute?
Why could not the disciples cast out an evil spirit from a child? Ch. 9 : 17–29.
Who are the greatest in Christ's kingdom?
How did Jesus teach his disciples humility?
What did John in his zeal do? Ch. 9 : 38–40.
What did Jesus teach in regard to giving offenses?
What can you tell of Bartimæus? What does his healing illustrate?
When did Jesus curse the barren fig-tree?
When did the disciples see it withered away?
Of what was this fig-tree a symbol? How does Jesus improve the miracle?
What is the great and first law in religion?
What can you say of self-love?
Of spiritual, and external service?
How did the Scribes and Pharisees show their pride and hypocrisy?
What can you tell us of the widow's mites?
Who anointed Jesus at Bethany?
Who first murmured at it? What was its significance?
What can you tell of Judas Iscariot and the betrayal?
Give an account of the three denials of Peter?
Where was Jesus crucified?
What circumstances attended his death?
What three appearances of Jesus after his resurrection does Mark record?
How does Mark close his gospel?

After a six months's study in the Gospel of Mark, we are prepared to appreciate the following words of the late DR. ALFORD:

"I regard the existence of the Gospel of Mark as a gracious and valuable proof of the accommodation by the Divine Spirit of the records of the life of our Lord to the future necessities of the Church. While it contains little matter of fact which is not related in Matthew and Luke, and thus, generally speaking, forms only a confirmation of their more complete histories, it is so far from being a barren duplicate of that part of them which is contained in it, that it comes home to every reader with all the freshness of an individual mind, full of the Holy Ghost, intently fixed on the great object of the Christian's love and worship, reverently and affectionately following and recording His positions and looks and gestures, and giving us the very echo of the tones with which He spoke. And thus the believing student feels, while treating of and studying this Gospel, as indeed he does of each in its turn, that without venturing to compare with one another in value, these rich and abiding gifts of the Holy Spirit to the Church, the Gospel of Mark is, at least, as precious to him as any of the others; serving an end, and filling a void, which could not without spiritual detriment be left uncared for."

APPENDIX.

THE preceding Notes comprise all that will ordinarily be needed by the Sunday-School Teacher in preparing the Lessons for his class. Those which are here appended, will be found interesting and useful as furnishing additional information upon important topics, referred to in particular Lessons:

LESSON VI.

"*Christ's service does not exempt his servants from storms.* Here we see the twelve disciples in the path of duty. They were obediently following Jesus wherever he went. They were daily attending his ministry and hearkening to his word. They were daily testifying to the world, that whatever Scribes and Pharisees might think, they believed on Jesus, loved Jesus, and were not ashamed to give up all for his sake. Yet here we see these men in trouble, tossed up and down by a tempest and in danger of being drowned.

"Let us mark well this lesson. If we are true Christians, we must not expect everything smooth in our journey to heaven. We must count it no strange thing, if we have to endure sickness, losses, bereavements, and disappointments, just like other men. Free pardon and full forgiveness, grace by the way and glory at the end—all this our Savior has promised to give. But he has never promised that we shall have no affliction."—J. C. RYLE.

"Let us leave these verses with the comfortable recollection that Jesus is not changed. His heart is still the same that it was when he crossed the Sea of Galilee and stilled the storm. High in heaven at the right hand of God, Jesus is still sympathizing—still Almighty—still pitiful and patient towards his people . . . . We may be weak, and frail and unstable; but if we can truly say that we have come to Christ and believe on him, we may take comfort. The question for conscience to answer is not 'Are we like angels? Are we perfect as we shall be in heaven?' The question is, 'Are we real and true in our approaches to Christ? Do we truly repent and believe?'"—J. C. RYLE.

LESSON XII.

"Do we know what it is to pray for ourselves? This, after all, is the first question for self-inquiry. The man who never speaks to God about his own soul, can know nothing of praying for others. He is as yet Godless, Christless, and hopeless, and has to learn the very rudiments of religion. Let him awake and call upon God.

"But do we pray for ourselves? Then let us take heed that we pray for others also. Let us beware of selfish prayers, which are wholly taken up with our own affairs, and in which there is no place for other souls beside our own. Let us name all whom we love before God continually. Let us pray for all, the worst, the hardest, and the most unbelieving. Let us continue praying for them, year after year, in spite of their continued unbelief. God's time of mercy may be a distant one. Our eyes may not see an answer to our intercession. The answer may not come for ten, fifteen, or twenty years. It may not come till we have exchanged prayer for praise, and are far away from this world. But while we live let us pray for others. It is the greatest kindness we can do for any one, to speak for him to our Lord Jesus Christ."—RYLE.

LESSON XV.

1. "We have here not only the grand contrast between the heavenly glorification upon the mountain, and the demoniac degradation, reminding of hell at the foot of it, but also the contrast between the sound spiritual ecstasy of the disciples, and the diseased physical possession of the youth. So also a contrast, the supreme festival and the severe toil of the Lord.

2. "As the contemplation of the disciples upon the mountain had to contend with infirmity and sleep, so the premature activity of the disciples in the valley had to contend with importance and vain endeavors. Christ is the Master upon the mountain, and in the valley, in contemplation and in activity.

3. "The heaviest burden which oppressed the Lord in his career upon earth, even among his disciples, was the burden of unbelief.

4. "Christ, in this narrative, may be compared to a general, who retrieves by his own presence, a battle well nigh lost by his army."—LANGE.

LESSON XVI.

Compare Matt. 18 : 3. "I say unto you, if ye do not turn and become as the little children, ye shall not enter into the kingdom of heaven."

"What a majesty of love and truth in this, Verily, I say unto you! *As children.* He thereby says at the same time, that it is not the child personally, that is meant, but that it only stands there as a child in general. Ye should all of you *be children*, who properly speaking know nothing, either of comparative or superlative in their innocently positive existence, who have no questioning one with another as to *who shall be greater* in their paradise and kingdom of heaven, but if unhappily ye are otherwise, then must ye now be *converted*, and again *become* so! You *apostles* also, even you, if, and because, ye would be the greater! That they themselves, the twelve, were chosen to be something special in the kingdom of heaven was, not indeed without reason, a settled matter with them beforehand; the question, therefore, now was, who among them was greater. But here Christ cuts away the first ground from beneath their feet, and plainly announces to them: If ye do not become quite different from, quite the reverse of, what ye have now shown yourselves to be, ye shall *not at all* enter into the kingdom of heaven. A terribly unexpected word for these servants of the kingdom, who had thought such a thing as this next to impossible, who had learned hitherto, to use the word *in the kingdom of heaven*, as a great thing already done and determined for them! What is of the first importance, is to *enter into* that kingdom; that is already a great thing, nay, the alone great thing without distinction, which is reserved only for the humble. To be called an apostle, and not in the kingdom of heaven? We know well, that this, alas! turned out to be true in one of the disciples."—STIER.

LESSON XVII.

"Matthew, Mark, and Luke all give this story but with some variations. Indeed, there are two things which look like contradictions. In Luke we read that the miracle was wrought as Jesus was come nigh unto Jericho, while Matthew and Mark agree that it was as He went out of the city. Again, Matthew says two blind men were healed, while Mark and Luke speak of but one.

"Matthew Henry gives a very short answer to the second difficulty. 'If there were two,' he says, 'there was one.' In this he but expresses, in his quaint way, the well-known rule of interpretation that, where several historians narrate the same event, it is no contradiction for one to give incidents about which others are silent. If, indeed, the number

is an essential element in the narrative, it must be given with accuracy. If a general won a battle with ten thousand men, he would be a false historian who should say he won it with five thousand. But if one historian should tell us of a great captain's fighting two battles the same day, it would be no impeachment of his veracity, if another chronicler should tell us of but one of these battles. One might be so insignificant that it would be lost in the greatness of the other; or it might not concern the special design of one of the narratives; or any similar reason might prevail. And surely the number is not the great thing here. Christ healed such multitudes that, in any given case, it is a small matter to the gospel narrative whether he healed one or more. Amid the gracious prodigality of His miracles, there may be a noble negligence, on the part of His biographers, as to the exact number He cured. The great thing is, that He healed maladies incurable by any power but divine. And one Evangelist might often have special reasons (as Mark, perhaps, in this case), for relating only the more conspicuous and important cure. Why should any one feel a difficulty when Luke simply tells us that, when Christ was near Jericho, He wrought so illustrious a miracle as giving sight to a blind man; and Mark, writing, perhaps, to some who would be especially interested to know this, says that 'the son of Timeus, blind Bartimeus'—a man widely known, it may be—on that day received his sight; while Matthew tells us that, on that blessed day, *two* souls were made glad by the healing word of Christ?

"Thus the seeming contradiction vanishes, and turns rather into a confirmation of the truth and independence of the narratives. An impostor would have avoided this.

"The other difficulty remains. Matthew and Mark say the cure was performed as He left the city; Luke, as He came near it. How shall these statements be reconciled?

"Several solutions have been proposed, of which I think the following is the best.

"One blind man cried to Christ as He was going into Jericho, but was not cured until, joining himself to a companion in blindness, they cried together to Him as He was leaving the city. Luke, however, having *begun* the narrative where the first man cried out, carries it on to the end without interruption. All historians do this. They constantly relate events which run through months or even years, never breaking the thread of their narrative by even an allusion, meantime, to whatever else is taking place. In *this* case the story of the blind man begins on one side of the city, as Christ is going in, and ends on the other, as He is going out; while *in* the city His visit to Zaccheus is to be related.* Now three courses are possible to the narrator. He may begin with what took place as Christ drew near the city, and tell that story to its end, and then tell what occurred in the city. This is what Luke does. Or commencing with what began on one side of the city and ended on the other, he may suddenly check his narrative to tell of Zaccheus, and then go on again with his account of the blind men. But this would sacrifice our pleasure in the separate and undisturbed beauty of each picture, merely to secure what Trench well calls a 'painful accuracy.' Or, finally, he may refuse to begin the first story until he comes where the most important part of it took place, namely, the actual healing of the men, as Christ was leaving Jericho. This is what Matthew and Mark do.

"Like the other, this seeming discrepancy lies too much on the surface for the work of an impostor. He would have made his three narratives harmonize more easily, lest any should reject them. If the Gospels were cunningly devised fables, there would be contradictions indeed, but not like these. They would not lie on the surface, readily detected, and avoided as readily; but in the very depth and heart of things, hard perhaps to discern, and impossible to reconcile. Gaining easy triumphs for a time, such narratives would be utterly overwhelmed at length. But true men write with an unconscious

* Luke, xix. 1–10.

variety and naturalness, which looks at first like contradiction, but which, more closely questioned, gives out a deeper testimony for independence and integrity.

"I wish now to say something of the relation of Christ's miracles to things more purely spiritual.

"The miracles of the New Testament are miracles of grace. They are not mere signs and wonders. Power is not their chief element. They are essentially redemptive,—works of God's forgiving and restoring love. They are not meant merely to astonish, much less to terrify. They bless, and curse not; bringing no fire from heaven* but that which relumes the extinguished lamp of life; and dealing with leprosy, blindness, and pain only that they may drive them away. They are not even mere proofs of a divine mission. They do not, like the Magi, come from some far-off region, and having offered their incense to Christ, pass away again to be seen no more.† They all speak the language of Canaan,‡ and, with heavenly tongue, bear witness that Jesus is the Son of God,§ while, as sons, they have the freedom of His house, and abide with Him forever.‖ They prove His mission chiefly as they themselves are a part of it. They establish His Messiahship by exemplifying it. To men doubting and perishing they bring heavy clusters from that Eschol, whose reality and surpassing fruitfulness they would demonstrate.¶

"Ages ago, Augustine expressed this thought with much beauty. Speaking of the miracles, he says, 'Our Lord and Savior Jesus Christ is the Physician of our eternal health, and to this end He took the weakness of our nature, that our weakness might not last forever.' And Trench finely calls them 'miracles of the Incarnation,—of the Son of God, who had taken our flesh, and taking would heal it.' Thus is every miracle of Christ, as he says again, 'an index and prophecy of the inner work of man's deliverance.' 'In each of them the word of salvation is incorporated in an act of salvation.

"Sin has cursed not only man's soul but his body,** and there is a fearful analogy between the diseases, distortions, and ruins of the body, and the deformities and corruptions of the soul. Therefore when we see our Savior manifesting His healing grace in repairing the ravages which the Destroyer has made on man's body, we cannot fail also to have new and deeper insight into His redeeming work on man's spirit. And it would be wonderful, when this is so, if some of the records of these gracious healings should not be, throughout, aptest *illustrations* of a sinner's restoration by the power and grace of Jesus.

"Again, great principles are often contained in these narratives, which are of universal application. If we see that the vilest have free access to Jesus; that He heals the wretched without price, of His own pure grace; that importunity ever gains its point; that every thing depends on faith; that the largest faith is ever most applauded and most blessed; that no disease is beyond His power; that these and many such things are true in these miracles of bodily healing, then do we as surely know that we may rest confidently upon them, when we go to Him in the deeper unworthiness of sin, and with the more awful maladies of our soul!"††—Rev. W. J. Hoge, *Blind Bartimeus*, pp. 13–21.

Lesson XVIII.

"The Savior performed His miracles, not through the power of faith in God, but from the Divine power that dwelt in Himself. We can hence merely say, that our Lord meant to lead His disciples away from outward astonishment at the fact, to its internal aspects, and refer them to faith as the source of all power to them for the performance of outward acts. Hence Mark rightly begins the discourse with the admonition, *Have*

* Luke, ix. 54–56. † Matt. ii. 1, 11, 12. ‡ Isa. xix. 18.
§ John v. 36; xx. 30, 31. ‖ John viii. 35. ¶ Numb. xiii. 23.
** Gen. iii. 16–19. †† Matt. ix. 6, 35; Luke vii. 19–23.

faith in God, by which He meant to turn the attention of the disciples to their inward life of faith as the condition of all their efficiency. The reference of faith in God, however, does not exclude faith in Himself personally, as the Redeemer ; nay, God was manifested in Him (John 14 : 9), and faith in Christ is faith on God in Him (compare Acts 3 : 16, where faith in Jesus healed the sick). True, however, faith in the Apostles was to manifest itself by outward deeds (John 14 : 12, *He that believeth on me shall do*, etc.), and hence the particular form in which the power of faith is here developed."—OLSHAUSEN.

"LET us, therefore, come boldly unto the throne of grace.' At that day, also, the disciples were enabled to work miracles in the name of Christ, by putting their special faith in Him. This is the subject of the next verse, the faith of miracles, a faith for the miraculous work proposed to be done. The sentiment is, that they should be enabled to do such wondrous things and greater, if they would put a proper faith in Him. Compare Matt. 21 : 21. Observe, they were approaching Jerusalem over the Mount of Olives. Possibly, our Lord, as He looked down upon Zion, the holy mountain, so intimately connected with all these teachings about Israel's withering away, may have pointed to it, as He says, '*this* mountain' (not *a* mountain), and so may have taught that by faith they might command the removing of that Zion, the seat of God's presence with His Church, and it should be planted in the sea, for the nations to approach, no longer exclusive and national, but public and universal. Matthew adds that they should be able to do that which was done to the fig-tree. They should, indeed, by their publishing of the gospel, pronounce a withering doom upon the false pretensions of the Jewish Church. 'Ye shall leave your name *for a curse* unto my chosen,' &c.—Isa. 65 : 15."—JACOBUS.

LESSON XIX.

THE words of RYLE, respecting this scribe, are worth pondering :

"We must not shut our eyes to the fact that we are nowhere told that this man became one of our Lord's disciples. On this point there is a mournful silence. The parallel passage in Matthew throws not a gleam of light on his case. The other parts of the New Testament tell us nothing about him. We are left to draw the painful conclusion that, like the young man, he could not make up his mind to give up all and follow Christ ; or that, like the chief rulers, elsewhere mentioned, he 'loved the praise of men more than the praise of God,' John 12 : 43. In short, though 'not far from the kingdom of God,' he probably never entered into it, and died outside.

"Cases like that of this scribe, are unhappily far from being uncommon. There are thousands on every side, who like him, see much and know much of religious truth, and yet live and die undecided. There are few things which are so much overlooked, as the length to which people may go in religious attainments, and yet never be converted and never saved. May we all mark well this man's case and take care.

"Let us beware of resting our hopes of salvation on mere intellectual knowledge. We live in days when there is great danger of doing so. Education makes children acquainted with many things in religion, of which their parents were once utterly ignorant. But education alone will never make a Christian in the sight of God. We must not only know the leading doctrines of the Gospel with our heads, but receive them into our hearts, and be guided by them in our lives. May we never rest till we are inside of the kingdom of God, till we have truly repented, really believed and have been made new creatures in Christ Jesus. If we rest satisfied with being 'not far from the kingdom' we shall find at last that we are shut out for evermore."

LESSON XX.

"OF all the sins into which men can fall, none seem so exceeding sinful as false profession and hypocrisy. At all events none have drawn from our Lord's mouth such strong language and such heavy denunciations. It is bad enough to be led away captive by open sin, and to serve divers lusts and pleasures. But it is even worse to pretend to have a religion, while in reality we serve the world. Let us beware of falling into this abominable sin. Whatever we do in religion let us never wear a cloak. Let us be real, honest, thorough and sincere in our Christianity. We can not deceive an all-seeing God. We may take in a poor short-sighted man by a little talk and profession, and a few cant phrases and an affectation of devoutness. But God is not mocked. He is a discerner of the thoughts and intents of the heart. His all-seeing eye pierces through the paint, and varnish, and tinsel, which cover the unsound heart. The day of judgment will soon be here. The 'joy of the hypocrite is but for a moment,' Job 20 : 5. His end will be shame and everlasting contempt.

One thing, however, must not be forgotten. Let us not flatter ourselves, because some make a false profession of religion, that others need not make any profession at all. This is a common delusion and one against which we must carefully guard. It does not follow that because some bring Christianity into contempt by professing what they do not really believe and feel, that we should run into the other extreme, and bring it into contempt by a cowardly silence and by keeping our religion out of sight. Let us rather be doubly careful to adorn our doctrine by our lives. Let us prove our sincerity by the consistency of our conversation. Let us show to the world that there is true coin as well as counterfeit coin, that the visible church contains Christians who can witness a good confession, as well as Pharisees and Scribes."—RYLE.

"Many would have been ready to censure this *poor widow*, and to think that she did ill; why should she give to others when she had little enough herself? Charity begins at home; or if she would give it, why did she not bestow it on some poor body that she knew? What occasion was there for bringing it to the *treasury* to be disposed of by the chief priests, who, we have reason to fear, was partial in the disposal of it?

"It is so rare a thing to find any that would not blame this widow, that we can not expect to find any that will imitate her; and yet our Savior commends her, and therefore we are sure that she did well and wisely. If Christ saith, *Well done*, no matter who saith otherwise; therefore we must hence learn:

1. "That *giving alms* is an excellent thing and highly pleasing to Jesus; and if we be humble and sincere in it, He will accept it, though in some circumstances there may not be all the discretion in the world.

2. "Those that have but a *little* ought to give alms out of their little. Those that live by their labor must give to those that need, Eph. 4 : 28.

3. "It is very good for us to deny ourselves, that we may give more to the poor; to deny ourselves even conveniences, for the sake of charity. We should in many cases pinch ourselves, that we may supply the necessities of others; this is loving our neighbors as ourselves.

4. "Public charities should be encouraged, for they bring upon a nation public blessings; and though there may be some mismanagement of them, yet that is not a good reason why we should not give to them.

5. "Though we can give but a *little* in charity, yet if it be according to our ability, and be given with an upright heart, it shall be accepted of Christ, who requires *according to what a man has and not according to what he has not*. Two mites shall be brought to account, if given in a right manner, as if it had been two pounds.

6. "It is much to the praise of charity, when we give not only *to our power*, but *be-*

yond our power, as the Macedonian churches, whose deep poverty abounded to the riches of their liberality. 2 Cor. 8 : 2, 3.—MATTHEW HENRY.

LESSON XXI.

"The two scenes of the anointing of Christ by grateful women (Mark 14 : 3; Luke 7 : 37) have often been strangely confounded, as if they were one and the same. A careful consideration of the circumstances of each will show that they were not the same.

"The points in which they are alike are, 1, That both scenes transpired in the house of a person named Simon, and at a feast. 2, That a woman, in each case, anointed Christ, in token of her gratitude and affection. 3, That Jesus, in each case, spoke in defense of the woman.

"The points in which they differ are, 1, That one of these scenes occurred, apparently, in the city of Nain (Luke 7 : 11), the other in Bethany (John 12 : 1, 2). 2, The first was in the midst of Christ's ministry, and, subsequent to it, 'He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God;' the second was just preceding Christ's last Passover, and at the close of His public labors. 3, The woman at the first scene was a sinner, despised by the Jews on account of her irregular life, and Simon wondered that Christ allowed her to touch Him (Luke 7 : 39). Mary, in the second scene, was evidently a person highly esteemed and respected by her fellow-citizens, as the sympathy manifested toward her on account of the death of Lazarus abundantly proves. 4, No objection was made, in the Pharisee's house, to the expense of the ointment lavished for such a purpose, but only to the character of the woman who performed the act. In the scene at Bethany, there is no objection to the woman, but only to the waste. 5, The first scene was in the house of Simon, the Pharisee, the second in the house of Simon, the leper, as Matthew and Mark assure us—perhaps a person whom Jesus had healed, and who meant, by this banquet, to express his gratitude to Jesus. 6, In the first scene, as recorded by Luke, Christ justifies the act of the woman as a manifestation of her gratitude for the forgiveness of her sins. In the second scene, as described by the other three evangelists, He justifies it, mainly, as being a fitting preparation of His own body for burial.

"If it is asked why Luke omitted the second story of the anointing just before the death of Christ, we answer that we do not know; nor do we know why the other three evangelists omit the first scene. Perhaps in each case the relation of the narrative omitted did not comport with their design in writing. If it be thought unlikely that two men, each named Simon, should give a banquet in honor of Christ, it should be considered how often names repeat themselves in every community; and this was pre-eminently the case among the Jews. Luke does not give the name of the woman in the first scene; neither do Matthew nor Mark, in the second. But John, who wrote at a much later period, and who had already introduced Mary to the readers of his Gospel, in the scene of the resurrection of Lazarus, very naturally communicates this beautiful additional item of her history."—DR. S. F. SMITH, in *Watchman and Reflector*.

LESSON XXII.

Judas Iscariot, *man of Karioth*, probably a native of Karioth, a small town in the tribe of Judah (Josh. 15 : 25). He was probably the only one of the apostles who was not a Galilean. His father's name was Simon (John 6 : 71). He carried the bag, and was accustomed to appropriate part of the common stock to his own use (John 12 : 6). The climax of his sins was the betrayal of his Lord, which was speedily followed by

hanging himself. His despised and infamous character doubtless accounts for the position of his name as last on each of the catalogues of the Evangelists. It was a part of infinite wisdom that Christ should have chosen his betrayer among the twelve. God works even through wicked men, as in the case of Balaam. The churches of Christ must not expect absolute purity on earth; some of the chaff will remain among the wheat. The defection of those who have been regarded great in the church will not cause its ruin.—Author's "Notes on Matthew," ch. 10 : 4.

Lesson XXIV.

Dr. Hanna, in his *Last Days of our Savior's Passion*, has some excellent thoughts on *the cause of Jesus' death*. After referrring to the fact that it was quite common for criminals to linger three or four days on the cross before death, he says:

"Are we then to leave the mystery of our Lord's dying thus, at the ninth hour, in the obscurity which covers it; or is there any other probable explanation of the circumstance which can be found? It is now some years since a devout and scholarly physician, as the result, he tells us, of a quarter of a century's reading and reflection, ventured to suggest—dealing with this subject with all that delicacy and reverence with which it so especially requires to be handled—that the immediate physical cause of the death of Christ was the rupture of His heart, induced by the inner agony of His spirit. That strong emotion may of itself prostrate the body in death, is a familiar fact in the history of the passions. Joy, or grief, or anger, suddenly or intensely excited, have been often known to produce this effect. It has been only, however, in later times that the discovery has been made, by *post mortem* examinations, that, in such instances, the death resulted from actual rupture of the heart. That organ, which the universal language of mankind has spoken of as being peculiarly affected by the play of the passions, has been found in such cases, to have been rent or torn by the violence of its own action. The blood issuing from the fissure thus created, has filled the pericardium, and by its pressure stopped the action of the heart. In speaking of those who have died of a broken heart, we have been using words that were often exactly and literally true.

"If this, then, be sometimes one of the proved results of extreme, intense emotion, why may it not have been realized in the person of the Redeemer? If common earthly sorrow has broken other human hearts, why may not that sorrow, deep beyond all other sorrow, have broken His? We know that of itself, apart from all external appliances, the agony of His spirit in Gethsemane so affected His body that a bloody sweat suffused it—this result is identical with what has been sometimes noticed of extreme surprise or terror having bathed the human body in the same kind of bloody dew. Why, then, should not the agony of the Savior's spirit on the cross, which we have every reason to regard as a renewal of that in the garden—have told upon His physical frame in a way equally analogous to other results verified by experience? Still, however, had we nothing more positive to go upon, it could only be regarded as a conjecture, a thing conceivable and quite possible, that Jesus had literally died of a broken heart. But one striking incident puts positive evidence into our hands; and the precise weight of this evidence every recent inquiry into the condition of the blood within the human body after death, has been helping us more accurately and fully to appreciate. Let me remind you, then, that within an hour or two after our Savior's death (it could not have been more), what the skillful knife of the anatomist does upon the subject upon which it operates, the Roman soldier's spear did upon the dead body of our Lord—it broadly and deeply pierced the side, and from the wound inflicted thus there flowed out blood and water; so much of both, and the water so distinguishable from the blood, as to attract the particular

observation of John, who was standing a little way off. We cannot be wrong in fixing our attention upon a fact to which the beloved apostle so especially summons it in his Gospel."

LESSON XXV.

THE difficulty of fixing upon the exact time of the Christian Sabbath, is well illustrated by the following article on *The Earth's Longitude and the Sabbath*, by REV. D. B. FORD, in *Watchman and Reflector*:

"In the latitude of Boston, which is about 42° north, a degree of longitude is nearly 51½ miles. Fifteen degrees of longitude, or, in our latitude, about 770 miles, east or west, make one hour's difference in time. For instance, if it be Sunday noon at Boston, then, 15° east of us, it will be 1 o'clock in the afternoon, and 15 degrees west of us it will be 11 o'clock in the forenoon. At 90° east of us, or one quarter of the earth's circumference, it will be 6 o'clock, P. M., and at 90° west, it will be 6 o'clock, A. M., and at 180° east, it will be 12 o'clock Sunday night, or the beginning of Monday, and at 180° west it will be 12 o'clock Saturday night, or the beginning of Sunday. Hence, in circumnavigating the globe, we reach a line or point where there is one whole day's difference of time, and in crossing this line westerly, we must drop a day and omit, we will say, Sunday altogether, and in crossing easterly we must add a day, and thus have two Sabbaths together. Thus, shipmasters generally are accustomed to drop or add a day whenever they cross the 180th meridian, from Greenwich, London.

"If these observations are substantially correct, it follows, as regards the Sabbath, that this day, 1. Is not and cannot be observed throughout the earth at one and the same time. While it is Sunday in one place, it may be Saturday in another, or Monday in another. 2. These views seem to show the comparative unimportance of the *hour* when our Sabbath day shall begin, whether at sunset, or midnight, or sunrise. 3. The strict Sabbatarian, should he take a journey around the world, would find it difficult, if not impossible, invariably to keep his 'seventh day.' 4. That while a stated day of rest and worship is right and proper, yet the gist of the Sabbath law lies in our endeavor to consecrate one-seventh part of our time as specially holy to the Lord.

"The above statements will serve to show us when the Sabbath labors of our missionaries on the opposite side of the globe begin and end, and when we can pray with as well as for them in their Sabbath hours. We will instance Rangoon, in Burmah. This city lies nearly 167° east of us, and hence there is about eleven hours' difference of time. Thus, while we are engaged in family prayer on Saturday evening, say at 10 o'clock, it will be about 9 o'clock Sunday forenoon with most of our missionaries in Burmah. And while Christian pastors here are commencing their pulpit services on Sabbath forenoon, at 10½ o'clock, the missionaries may be remembering us in their family worship, at 9½ o'clock on Sunday evening. We can indeed pray for the missionaries at all hours of the day, but it is pleasant to think that supplications are ascending to Heaven from Christian hearts, on opposite sides of the globe, at the same hour and moment of time."

"THE ordinance of the Lord's Supper—I shall not stop to prove it—is clearly, I think, a church ordinance, or certainly one for recognized believers. Now look at the command ordaining baptism. It is found in two places; the one, 'Go disciple all the nations, baptizing them,' &c.; the other, 'Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved.' Now, subject these two passages to a close scrutiny and careful interpretation. Can we draw from them any other conclusion than that our Lord couples 'discipleing' and 'believing' with baptism,

in a peculiar and extraordinary way? that in His purpose and command, faith and baptism are inseparably conjoined as two mutually complementary parts of a complex act, by which a person becomes His professed disciple? that the one is the internal and spiritual, the other the external and formal introduction of their subject into the recognized Christian life? that they are thus conjoined in a union which no one can rightfully dissever, by interposing between them any properly ritualistic act? If baptism does not, in the command of our Lord, stand in immediate and indissoluble conjunction with the act of faith, so as to unite with it in constituting a person, a professed disciple of Christ, and initiating his Christian course, where, I pray, does it stand, and what function and significance does our Lord's command give to it?

"But we are not left to our own conclusions; we have at hand, in apostolic usage and all the allusions of the apostolic epistles, an authoritative interpretation of the command. I refer to apostolic practice in this light, not merely as our sufficient example, but as an authoritative commentary upon, and exposition of, our Lord's command. And we know what is its uniform tenor, how perfectly it sustains the interpretation, which, it seems to me, is forced upon us by the words themselves: 'Repent and be baptized, every one of you;' 'Who shall forbid water that these may not be baptized, which have received the Holy Ghost?' 'Lo, here is water, what doth hinder me to be baptized?' and so indefinitely. And, to the same effect, the numberless allusions to the connection of baptism with faith and regeneration: 'Born of water and the Spirit,' 'the bath (washing) of regeneration,' 'as many as were baptized into Christ have put on Christ,'—all together seem to me to leave no legitimate ground of doubt how the apostles understood their Master's command, or that in the primitive church baptism uniformly and invariably preceded admission to the Lord's Supper."—Dr. A. C. Kendrick.

THE

GOSPEL OF MARK

REVISED

FOR THE AMERICAN BIBLE UNION.

THE GOSPEL ACCORDING TO MARK.

1 The beginning of the good news of Jesus Christ, Son of God, 2 as it is written in Isaiah the prophet: Behold, I send forth my messenger before thy face, who shall prepare thy way; 3 the voice of one crying in the wilderness, Prepare the way of the Lord, make straight his paths. 4 John came immersing in the wilderness, and preaching the immersion of repentance unto remission of sins. 5 And there went out to him all the country of Judæa, and all they of Jerusalem; and they were immersed by him in the river Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a leathern girdle about his loins, and ate locusts and wild honey. 7 And he preached, saying: There comes after me he that is mightier than I, the latchet of whose sandals I am not worthy to stoop down and loose. 8 I indeed immersed you in water; but he will immerse you in the Holy Spirit.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. 10 And straightway coming up out of the water, he saw

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V. 14. *In some copies:* Shall be heard before the governor

the heavens parted, and the Spirit as a dove descending upon him. [11] And there came a voice out of heaven: Thou art my beloved son; in thee I am well pleased.

[12] And immediately the Spirit drives him forth into the wilderness. [13] And he was in the wilderness forty days, tempted by Satan, and was with the wild beasts; and the angels ministered to him.

[14] And after John was delivered up, Jesus came into Galilee, publishing the good news of the kingdom of God, [15] and saying: The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the good news.

[16] And walking by the sea of Galilee, he saw Simon, and Andrew, Simon's brother, casting a net in the sea; for they were fishermen. [17] And Jesus said to them: Come after me, and I will cause you to become fishers of men. [18] And immediately leaving the nets, they followed him.

[19] And going a little further, he saw James the son of Zebedee, and John his brother, who also were in the ship mending the nets. [20] And straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went after him.

[21] And they enter into Capernaum; and straightway on the sabbath he went into the synagogue, and taught. [22] And they were astonished at his teaching; for he taught them as having authority, and not as the scribes.

[23] And there was in their synagogue a man with an unclean spirit. And he cried out, [24] saying: What have we to do with thee, Jesus, Nazarene! Didst thou come to destroy us? I know thee who thou art, the Holy One of God. [25] And Jesus rebuked him, saying: Hold thy peace, and come out of him. [26] And the unclean spirit, tearing him, and crying with a loud voice, came out of him. [27] And they were all amazed; so that they questioned among themselves, saying: What is this? A

V. 14. *In some ancient copies:* the good news of God

V. 24. *In some ancient copies:* Hah! what have we to do with thee

V. 27. *In many ancient copies:* What new teaching is this? For with authority he commands even the unclean spirits

new teaching, with authority! And he commands the unclean spirits, and they obey him. [28] And immediately his fame spread abroad into all the surrounding region of Galilee.

[29] And immediately, having come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. [30] And the mother-in-law of Simon was lying sick with fever; and immediately they tell him concerning her. [31] And he came and raised her up, taking hold of her hand; and immediately the fever left her, and she ministered to them.

[32] And evening having come, when the sun set, they brought to him all that were sick, and those possessed with demons. [33] And all the city was gathered together at the door. [34] And he healed many that were sick with divers diseases, and cast out many demons; and suffered not the demons to speak, because they knew him.

[35] And rising very early, by night, he went out, and departed into a solitary place, and there prayed. [36] And Simon, and they who were with him, followed after him. [37] And having found him, they say to him: All are seeking thee. [38] And he says to them: Let us go elsewhere, into the neighboring towns, that I may preach there also; for, for this I came forth. [39] And he was preaching in their synagogues, throughout all Galilee, and casting out the demons.

[40] And there came a leper to him, beseeching him, and kneeling down to him, and saying to him: If thou wilt, thou canst cleanse me. [41] And Jesus, moved with compassion, stretched forth his hand and touched him, and says to him: I will; be thou cleansed. [42] And immediately the leprosy departed from him, and he was cleansed. [43] And sternly charging him, he forthwith sent him away; [44] and says to him: See thou say nothing to any one; but go, show thyself to the priest, and offer for thy cleansing what Moses commanded, for a testimony to them. [45] But he, going forth, began to publish it much, and to spread abroad the report; so that he could no longer openly enter into a city, but was without in desert places. And they came to him from every quarter.

CHAPTER II.

II. And again he entered into Capernaum after some days; and it was heard that he is in the house. [2] And straightway many were gathered together, so that there was no longer room, not even at the door; and he spoke the word to them.

[3] And they come to him, bringing one that was palsied, borne by four. [4] And not being able to come near him, on account of the multitude, they uncovered the roof where he was; and having broken it up, they let down the bed whereon the palsied man lay. [5] And Jesus, seeing their faith, says to the palsied man: Child, thy sins are forgiven. [6] But there were some of the scribes sitting there, and reasoning in their hearts: [7] Why does this man speak thus? He blasphemes. Who can forgive sins but one, God? [8] And Jesus, immediately perceiving in his spirit that they so reasoned within themselves, said to them: Why reason ye these things in your hearts? [9] Which is easier, to say to the palsied man, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? [10] But that ye may know that the Son of man has power on earth to forgive sins, (he says to the palsied man,) [11] I say to thee, arise, take up thy bed, and go to thy house. [12] And he arose, and immediately taking up the bed went forth before all; so that all were amazed, and glorified God, saying: We never saw it thus.

[13] And he went forth again by the sea-side; and all the multitude came to him, and he taught them.

[14] And passing along, he saw Levi the son of Alpheus sitting at the place of receiving custom, and said to him: Follow me. And rising up he followed him. [15] And it came to pass, as he reclined at table in his house, that many publicans and sinners were reclining with Jesus and his disciples; for there were many, and they followed him. [16] And the scribes and the Pharisees, seeing him eating with the sinners and publicans, said to his disciples: How is it that he eats and drinks with the sinners and the publicans? [17] And Jesus, hearing it, says to them: They who are well need not a physician, but they who are sick. I came not to call righteous men, but sinners.

[18] And the disciples of John, and the Pharisees, were fasting; and they come and say to him: Why do the disciples of John and the Pharisees fast, but thy disciples fast not? [19] And Jesus said to them: Can the sons of the bridechamber fast, while the bridegroom is with them? So long as they have the bridegroom with them, they can not fast. [20] But days will come, when the bridegroom will be taken from them; and then they will fast in that day. [21] No one sews a piece of unfulled cloth upon an old garment; else the new filling up of the old takes from it, and a worse rent is made. [22] And no one puts new wine into old skins; else the wine bursts the skins, and the wine is destroyed, and the skins.

[23] And it came to pass, that he went through the grain-fields on the sabbath; and his disciples began to go forward, plucking the ears of grain. [24] And the Pharisees said to him: Behold, why do they on the sabbath that which is not lawful? [25] And he said to them: Did ye never read what David did, when he had need and hungered, himself and they who were with him; [26] how he went into the house of God, in the days of Abiathar the high priest, and ate the show-bread, which it is not lawful to eat but for the priests, and gave also to those who were with him? [27] And he said to them: The sabbath was made for man, and not man for the sabbath. [28] So that the Son of man is Lord also of the sabbath.

III. And he entered again into the synagogue; and there was a man there, having his hand withered. [2] And they watched him, whether he would heal him on the sabbath; that they might accuse him. [3] And he says to the man having the withered hand: Arise, and come into the midst. [4] And he says to them: Is it lawful to do good on the sabbath, or to do evil; to save life, or to kill? But they were silent. [5] And

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V. 18. *Or*, used to fast

V. 19. *Or*, Can the bridemen fast

V. 22. *Some ancient copies add:* But new wine must be put into new skins.

V. 23. *Or*, began to make a way

looking round on them with anger, being grieved for their hardness of heart, he says to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored.

[6] And going out, the Pharisees immediately took counsel with the Herodians against him, how they might destroy him. [7] And Jesus withdrew with his disciples to the sea. And a great multitude from Galilee followed; and from Judæa, [8] and from Jerusalem, and from Idumæa, and from beyond the Jordan, and they about Tyre and Sidon, a great multitude, hearing what great things he did, came to him. [9] And he spoke to his disciples, that a small ship should wait on him because of the multitude, that they might not throng him. [10] For he healed many, so that they pressed upon him to touch him, as many as had plagues. [11] And the unclean spirits, when they saw him, fell down before him, and cried, saying: Thou art the Son of God. [12] And he strictly charged them that they should not make him known.

[13] And he goes up into the mountain, and calls to him whom he would; and they went to him. [14] And he appointed twelve, that they should be with him, and that he might send them forth to preach, [15] and to have authority to heal sicknesses, and to cast out demons. [16] And Simon he surnamed Peter; [17] and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, Sons of thunder; [18] and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananite, [19] and Judas Iscariot, who also betrayed him.

And they come into the house. [20] And the multitude comes together again, so that they could not even eat bread. [21] And hearing of it, his kinsmen went out to lay hold of him; for they said: He is beside himself.

[22] And the scribes who came down from Jerusalem said: He has Beelzebul, and through the prince of the demons he casts out the demons. [23] And calling them to him, he said to them in

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V.18. Cananite, *(as some suppose)* = Zelotes.

parables: How can Satan cast out Satan? [24] And if a kingdom be divided against itself, that kingdom can not stand. [25] And if a house be divided against itself, that house can not stand. [26] And if Satan rose up against himself, and is divided, he can not stand, but has an end. [27] No one can enter into a strong man's house, and plunder his goods, except he first bind the strong man; and then he will plunder his house. [28] Verily I say to you, all sins will be forgiven the sons of men, and the blasphemies wherewith they shall blaspheme. [29] But he that shall blaspheme against the Holy Spirit has no forgiveness forever, but is guilty of eternal sin; [30] because they said: He has an unclean spirit.

[31] And his brothers and his mother come; and standing without they sent to him, calling him. [32] And a crowd was sitting about him; and they say to him: Behold, thy mother and thy brothers without are seeking thee. [33] And he answered them, saying: Who is my mother, or my brothers? [34] And looking round on those who sat about him, he said: Behold my mother, and my brothers! [35] For whoever shall do the will of God, he is my brother, and sister, and mother.

IV. And he began again to teach by the sea-side. And there was gathered to him a very great multitude, so that he entered into a ship, and sat down in the sea; and all the multitude was by the sea on the land. [2] And he taught them many things in parables, and said to them in his teaching:

[3] Hearken; behold, the sower went forth to sow. [4] And it came to pass, as he sowed, one fell by the way-side, and the birds came and devoured it. [5] And another fell on the rocky ground, where it had not much earth; and immediately it sprang up, because it had not depth of earth. [6] But when the sun was up, it was scorched; and because it had not root, it withered away. [7] And another fell among the thorns; and the thorns came up, and choked it, and it yielded no fruit. [8] And another fell into the good ground, and yielded fruit that sprang up and increased; and brought forth, thirty, and sixty, and a hundredfold. [9] And he said: He that has ears to hear, let him hear.

[10] And when he was alone, they who were about him with the twelve asked him concerning the parables. [11] And he said to them: To you is given the mystery of the kingdom of God, but to those who are without, all things are done in parables; [12] that seeing they may see, and not perceive, and hearing they may hear, and not understand; lest haply they should turn, and be forgiven. [13] And he says to them: Know ye not this parable? And how will ye know all the parables?

[14] The sower sows the word. [15] And these are they by the way-side; where the word is sown, and when they hear, Satan comes immediately and takes away the word that was sown in them. [16] And these are they likewise that are sown on the rocky places; who, when they hear the word, immediately receive it with gladness; [17] and have no root in themselves, but are only for a time. Afterward, when affliction or persecution arises because of the word, immediately they are offended. [18] And others are they that are sown among the thorns. These are they that hear the word, [19] and the cares of the world, and the deceitfulness of riches, and the lusts of other things, entering in choke the word, and it becomes unfruitful. [20] And these are they that are sown on the good ground; such as hear the word, and receive it, and bring forth fruit, in thirty, and in sixty, and in a hundredfold.

[21] And he said to them: Is the lamp brought that it may be put under the bushel, or under the bed? Is it not, that it may be put on the lamp-stand? [22] For nothing is hidden, but it shall be manifested; nor was done in secret, but that it should come abroad. [23] If any one has ears to hear, let him hear.

[24] And he said to them: Take heed what ye hear. With what measure ye mete, it shall be measured to you, and there shall be added to you. [25] For he that has, to him shall be given; and he that has not, even what he has shall be taken from him.

[26] And he said: So is the kingdom of God, as when a man has cast the seed upon the earth, [27] and sleeps and rises night and day, and the seed sprouts and grows up, he knows not how. [28] For the earth brings forth fruit of herself; first the

blade, then the ear, then the full grain in the ear. [29] But when the fruit permits, immediately he puts forth the sickle, because the harvest is come.

[30] And he said: How shall we liken the kingdom of God, or in what comparison shall we set it forth? [31] As a grain of mustard; which, when it is sown in the earth, is less than all the seeds that are in the earth. [32] And when it is sown, it grows up, and becomes greater than all the herbs, and shoots out great branches; so that the birds of the air can lodge under its shadow.

[33] And with many such parables he spoke the word to them, as they were able to hear. [34] But without a parable he spoke not to them; and in private he explained all things to his disciples.

[35] And on that day, when evening was come, he says to them: Let us pass over to the other side. [36] And dismissing the multitude, they take him as he was in the ship. And there were also other ships with him. [37] And there arose a great storm of wind, and the waves beat into the ship, so that the ship was already becoming filled. [38] And he was in the stern, on the cushion, sleeping. And they awake him, and say to him: Teacher, carest thou not that we perish? [39] And awaking, he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased, and there was a great calm. [40] And he said to them: Why are ye so fearful? How is it that ye have no faith? [41] And they feared exceedingly, and said one to another: Who then is this, that even the wind and the sea obey him?

V. [1] And they came to the other side of the sea, into the country of the Gerasenes. [2] And when he had come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, [3] who had his dwelling in the tombs; and no one could any longer bind him, not even with chains. [4] Because he had often been bound with fetters and chains; and the chains had been torn asunder by him, and the fetters broken in pieces, and no one could tame him. [5] And

always, night and day, he was in the tombs, and in the mountains, crying out, and cutting himself with stones. [6] But seeing Jesus afar off, he ran and bowed down to him, [7] and cried with a loud voice, and said: What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, do not torment me. [8] For he said to him: Come forth, unclean spirit, out of the man. [9] And he asked him: What is thy name? And he says to him: My name is Legion; because we are many. [10] And he besought him much that he would not send them away out of the country.

[11] And there was there, by the mountain, a great herd of swine feeding. [12] And all the demons besought him, saying: Send us into the swine, that we may enter into them. [13] And immediately Jesus gave them leave. And coming out, the unclean spirits entered into the swine. And the herd rushed down the steep into the sea, about two thousand, and were choked in the sea. [14] And they who fed them fled, and reported it in the city and in the country. And they came to see what it was that was done. [15] And they come to Jesus, and see him who was possessed with demons, sitting, clothed and in his right mind, him who had the legion, and they were afraid. [16] And they who saw it related to them how it befell him who was possessed with demons, and concerning the swine. [17] And they began to beseech him to depart from their borders.

[18] And as he was entering into the ship, he that had been possessed with demons besought him that he might be with him. [19] And he suffered him not; but says to him: Go into thy house, to thy friends, and announce to them how great things the Lord has done for thee, and had compassion on thee. [20] And he departed, and began to publish in the Decapolis how great things Jesus did for him; and all wondered.

[21] And Jesus having passed over again in the ship to the other side, a great multitude was gathered to him; and he was by the sea. [22] And there comes one of the rulers of the synagogue, Jairus by name. And seeing him, he fell at his feet, [23] and besought him much, saying: My little daughter lies

at the point of death. I pray thee come, and lay thy hands on her, that she may be healed and live. [24] And he went with him; and a great multitude was following him, and thronging him.

[25] And a certain woman, who had a flow of blood twelve years, [26] and had suffered much by many physicians, and spent all that she had, and was not at all benefited but rather grew worse, [27] hearing of Jesus, came in the crowd behind, and touched his garment. [28] For she said: If I touch even his garments, I shall be made whole. [29] And straightway the fountain of her blood was dried up; and she perceived in her body that she was healed of that plague. [30] And immediately Jesus, perceiving in himself that power had gone forth from him, turned about in the crowd, and said: Who touched my garments? [31] And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou: Who touched me? [32] And he looked around to see her who had done this. [33] But the woman, fearing and trembling, knowing what was done to her, came and fell down before him, and told him all the truth. [34] And he said to her: Daughter, thy faith has made thee whole; go in peace, and be healed of thy plague.

[35] While he was yet speaking, they come from the ruler of the synagogue's house, saying: Thy daughter is dead; why troublest thou the Teacher any further? [36] And Jesus, overhearing the word that was spoken, says to the ruler of the synagogue: Be not afraid; only believe. [37] And he suffered no one to follow with him, save Peter, and James, and John the brother of James. [38] And they come to the house of the ruler of the synagogue; and he sees a tumult, and those who wept and wailed greatly. [39] And entering in, he says to them: Why do ye make a tumult, and weep? The child is not dead, but is sleeping. [40] And they laughed him to scorn. But he, putting them all out, takes the father of the child, and the mother, and those who were with him, and enters in where the child was. [41] And taking the hand of the child, he says to her: Talitha kumi; which is interpreted, Damsel, I say to thee, arise. [42] And straightway the damsel arose, and walked;

for she was of the age of twelve years. And they were astonished with a great astonishment. [43] And he charged them strictly that no one should know this. And he commanded that something should be given her to eat.

VI. [1] And he went out from thence, and came into his own country; and his disciples follow him. [2] And when the sabbath was come, he began to teach in the synagogue. And many hearing were astonished, saying: From whence has this man these things? And what is the wisdom which is given him, and such miracles wrought by his hands? [3] Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? And are not his sisters here with us? And they were offended at him. [4] And Jesus said to them: A prophet is not without honor, except in his own country, and among his own kindred, and in his own house. [5] And he was not able to do any miracle there, save that he laid his hands on a few sick, and healed them. [6] And he marveled because of their unbelief. And he went about the surrounding villages, teaching.

[7] And he called to him the twelve, and began to send them forth by two and two; and gave them authority over the unclean spirits; [8] and commanded them that they should take nothing for the way, save a staff only; no bread, no bag, no money, in their girdle; [9] but that they be shod with sandals; and, Put not on two coats. [10] And he said to them: Wherever ye enter into a house, there abide till ye depart from thence. [11] And whatever place shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony to them.

[12] And they went out, and preached that men should repent. [13] And they cast out many demons, and anointed with oil many that were sick, and healed them.

[14] And the king, Herod, heard of it, for his name was spread

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V. 11. *The words omitted are not found here, in the oldest copies; they belong to Matt.* x., 15.

abroad; and he said: John the Immerser is risen from the dead, and therefore do these powers work in him. [15] Others said: It is Elijah. And others said: It is a prophet, like any one of the prophets. [16] But Herod hearing of it, said: John, whom I beheaded, is risen from the dead. [17] For he, Herod, sent forth and laid hold of John, and bound him in prison, for the sake of Herodias the wife of Philip, his brother; because he had married her. [18] For John said to Herod: It is not lawful for thee to have thy brother's wife. [19] And Herodias was angry with him, and desired to put him to death; and she could not, [20] for Herod feared John, knowing that he was a just and holy man; and he observed him, and hearing him did many things, and heard him gladly.

[21] And a convenient day having come, when Herod on his birthday made a supper for his nobles, and for the chief captains, and the first men of Galilee; [22] and the daughter of Herodias having come in and danced, it pleased Herod and those reclining at table with him; and the king said to the damsel: Ask of me whatever thou wilt, and I will give it thee. [23] And he swore to her: Whatever thou shalt ask of me, I will give it thee, unto the half of my kingdom. [24] And she, going out, said to her mother: What shall I ask? And she said: The head of John the Immerser. [25] And straightway she came in with haste to the king, and asked, saying: I will that immediately thou give me, on a platter, the head of John the Immerser. [26] And the king became very sorrowful; but for the sake of his oath, and of those reclining with him, he would not reject her. [27] And immediately the king sent one of the guard, and commanded to bring his head. And he went and beheaded him in the prison, [28] and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother. [29] And his disciples hearing of it came and took up his corpse, and laid it in a tomb.

[30] And the apostles gather together unto Jesus; and they reported to him all things, both what they did, and what they

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V. 20. *Or*, and he kept him

taught. [31] And he said to them: Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure even to eat. [32] And they departed into a desert place by ship privately. [33] And they saw them departing, and many knew them, and ran together there on foot from all the cities, and came before them. [34] And going forth he saw a great multitude, and had compassion on them, because they were as sheep having no shepherd; and he began to teach them many things.

[35] And the day being now far spent, his disciples come to him, and say: The place is desert, and the time is now far passed. [36] Dismiss them, that they may go away into the surrounding fields and villages, and buy themselves bread; for they have nothing to eat. [37] He answering said to them: Give ye them to eat. And they say to him: Shall we go and buy two hundred denáries worth of bread, and give them to eat? [38] He says to them: How many loaves have ye? Go and see. And when they knew, they say: Five, and two fishes. [39] And he commanded them to make all lie down by companies on the green grass. [40] And they lay down in ranks, by hundreds, and by fifties. [41] And taking the five loaves and the two fishes, he looked up to heaven, and blessed and broke the loaves, and gave to the disciples to set before them; and the two fishes he divided among them all. [42] And they all ate, and were filled. [43] And they took up fragments filling twelve baskets, and part of the fishes. [44] And they who ate of the loaves were five thousand men. [45] And straightway he constrained his disciples to enter into the ship, and to go before to the other side to Bethsaida, while he dismissed the multitude. [46] And having taken leave of them, he went away into the mountain to pray.

[47] And when evening was come, the ship was in the midst of the sea, and he was alone on the land. [48] And he saw them distressed in rowing, for the wind was contrary to them. And about the fourth watch of the night he comes to them, walking on the sea, and would have passed by them. [49] And they seeing him walking on the sea, supposed it was a spectre, and

cried out; [50] for all saw him, and were troubled. And immediately he talked with them, and says to them: Be of good cheer; it is I, be not afraid. [51] And he went up to them into the ship; and the wind ceased. And they were sore amazed in themselves beyond measure, and wondered. [52] For they considered not the loaves; for their heart was hardened.

[53] And passing over, they came to the land of Gennesaret, and anchored there. [54] And when they had come out of the ship, immediately recognizing him [55] they ran through all that region, and began to carry about on beds those who were sick, where they heard he was. [56] And wherever he entered, into villages, or cities, or fields, they laid the sick in the market-places, and besought him that they might touch if it were but the fringe of his garment. And as many as touched him were made whole.

VII. And there come together to him the Pharisees and certain of the scribes, who came from Jerusalem. [2] And seeing some of his disciples eating bread with defiled (that is, unwashen) hands, they found fault. [3] For the Pharisees, and all the Jews, except they carefully wash their hands, do not eat, holding the tradition of the elders. [4] And coming from the market, except they immerse themselves, they do not eat. And there are many other things which they received to hold, immersions of cups, and pots, and brazen vessels, and couches. [5] And the Pharisees and the scribes ask him: Why do not thy disciples walk according to the tradition of the elders, but eat bread with defiled hands? [6] And he said to them: Well did Isaiah prophesy concerning you hypocrites; as it is written:

> This people honor me with their lips,
> But their heart is far from me.
> [7] But in vain they worship me,
> Teaching as doctrines commandments of men.

[8] For laying aside the commandment of God, ye hold the tradition of men, immersions of pots and cups; and many other such things ye do. [9] And he said to them: Well do ye

reject the commandment of God, that ye may keep your own tradition! [10] For Moses said: Honor thy father and thy mother; and he that curses father or mother, let him surely die. [11] But ye say: If a man say to his father or his mother, It is Corban (that is, a gift) whatever thou mightest be profited with from me —; [12] and ye suffer him no more to do aught for his father or his mother, [13] annulling the word of God by your tradition, which ye handed down. And many such things ye do.

[14] And again calling to him the multitude, he said to them: Hearken to me every one, and understand. [15] There is nothing from without a man, that entering into him can defile him; but the things that come out of him, these are they that defile the man. [16] If any one has ears to hear, let him hear.

[17] And when he entered into the house from the multitude, his disciples asked him concerning the parable. [18] And he says to them: Are ye so without understanding also? Do ye not perceive, that whatever from without enters into the man can not defile him? [19] Because it enters not into his heart, but into the belly, and goes out into the drain, cleansing all food. [20] And he said: That which comes out of the man, that defiles the man. [21] For from within, out of the heart of men, come forth evil thoughts, adulteries, fornications, murders, [22] thefts, covetousness, wickedness, deceit, wantonness, an evil eye, blasphemy, pride, foolishness. [23] All these evil things come forth from within, and defile the man.

[24] And rising up he departed thence into the borders of Tyre and Sidon; and entering into a house, he desired that no one should know it. And he could not be hidden. [25] For a woman, whose little daughter had an unclean spirit, hearing of him, came and fell at his feet. [26] The woman was a Greek, a Syrophenician by nation; and she besought him that he

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V. 11. *The conclusion, "He is bound," (by his vow,) and so freed from the duty to his parents, is left to be inferred from the speaker's silence; compare the similar use of this figure of speech, in Ex.* xxxii., 32; *Luke* xiii., 9; *Acts* xxiii., 9.

would cast out the demon from her daughter. [27] And he said to her: Let the children first be filled; for it is not good to take the children's bread and cast it to the dogs. [28] And she answered and said to him: Yea, Lord; for the dogs under the table eat of the children's crumbs. [29] And he said to her: For this saying go thy way; the demon has gone out of thy daughter. [30] And departing to her house, she found the little child laid on the bed, and the demon gone out.

[31] And again going forth out of the borders of Tyre, he came through Sidon to the sea of Galilee, through the midst of the borders of Decapolis. [32] And they bring to him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. [33] And taking him aside from the multitude he put his fingers into his ears, and spitting, touched his tongue, [34] and looking up to heaven, he sighed, and says to him: Ephphatha, that is, Be opened. [35] And straightway his ears were opened, and the bond of his tongue was loosed, and he spoke plainly. [36] And he charged them that they should tell no one. But the more he charged them, the more abundantly they published it; [37] and were beyond measure astonished, saying: He has done all things well; he makes both the deaf to hear, and the dumb to speak.

VIII. In those days, there being a very great multitude, and they having nothing to eat, he called to him his disciples, and says to them: [2] I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; [3] and if I dismiss them fasting to their own houses, they will faint by the way; and some of them have come from afar. [4] And his disciples answered him: From whence will one be able to satisfy these men with bread, here in a wilderness? [5] And he asked them: How many loaves have ye? And they said: Seven. [6] And he commanded the multitude to lie down on the ground. And he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them; and they set them before the multitude. [7] And they had a few small fishes; and having blessed them,

he commanded to set these also before them. [8] And they ate, and were filled; and they took up of the fragments that were left seven baskets. [9] And they were about four thousand. And he dismissed them.

[10] And straightway entering into the ship with his disciples, he came into the region of Dalmanutha. [11] And the Pharisees came out, and began to question with him, seeking of him a sign from heaven, tempting him. [12] And sighing deeply in his spirit, he says: Why does this generation seek a sign? Verily I say to you, there shall no sign be given to this generation. [13] And leaving them, he entered again into the ship, and departed to the other side.

[14] And they forgot to take bread; and they had none in the ship with them, except one loaf. [15] And he charged them, saying: Take heed, beware of the leaven of the Pharisees and the leaven of Herod. [16] And they reasoned among themselves, saying: It is because we have no bread. [17] And Jesus knowing it, says to them: Why reason ye, because ye have no bread? Do ye not yet perceive, nor understand? Have ye your heart yet hardened? [18] Having eyes, do ye not see? And having ears, do ye not hear? And do ye not remember? [19] When I broke the five loaves among the five thousand, how many baskets full of fragments did ye take up? They say to him: Twelve. [20] And when the seven among the four thousand, how many baskets full of fragments did ye take up? And they said: Seven. [21] And he said to them: How is it that ye do not understand?

[22] And they come to Bethsaida. And they bring to him a blind man, and beseech him to touch him. [23] And taking the blind man by the hand, he led him forth out of the village; and spitting in his eyes, and putting his hands on him, he asked him if he beheld anything. [24] And looking up he said: I behold men; for I see them as trees walking. [25] Then again he put his hands on his eyes, and he saw clearly; and he was restored, and saw all things distinctly. [26] And he sent him away to his house, saying: Go not even into the village, nor tell it to any in the village.

[27] And Jesus went out, and his disciples, into the villages of Cæsarea Philippi. And in the way he asked his disciples, saying to them: Who do men say that I am? [28] And they answered him saying: John the Immerser; and others, Elijah; and others, one of the prophets. [29] And he asked them: But who do ye say that I am? And Peter answering says to him: Thou art the Christ. [30] And he charged them that they should tell no one concerning him.

[31] And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. [32] And he spoke that saying openly. And Peter, taking him aside, began to rebuke him. [33] But he turning about, and seeing his disciples, rebuked Peter, saying: Get thee behind me, Satan; for thou thinkest not the things of God, but those of men.

[34] And calling to him the multitude, with his disciples, he said to them: Whoever desires to follow after me, let him deny himself, and take up his cross, and follow me. [35] For whoever will save his life shall lose it; but whoever shall lose his life, for the sake of me and of the glad tidings, shall save it. [36] For what will it profit a man, to gain the whole world, and forfeit his soul? [37] Or what shall a man give as an exchange for his soul? [38] For whoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him will also the Son of man be ashamed, when he comes in the glory of his Father with the holy angels.

IX. And he said to them: Verily I say to you, that there are some of those standing here, who shall not taste of death, till they have seen the kingdom of God already come with power.

[2] And after six days Jesus takes with him Peter, and James, and John, and brings them up into a high mountain apart by themselves. And he was transfigured before them. [3] And his garments became shining, exceeding white as snow, such as no fuller on earth can whiten. [4] And there appeared to them

Elijah with Moses; and they were talking with Jesus. [5] And Peter answering said to Jesus: Master, it is good for us to be here; and let us make three tents, one for thee, and one for Moses, and one for Elijah. [6] For he knew not what to say; for they were sore afraid. [7] And there came a cloud overshadowing them; and a voice came out of the cloud: This is my beloved Son; hear ye him. [8] And suddenly, looking around, they no longer saw any one, but Jesus only with themselves.

[9] And as they came down from the mountain, he charged them that they should relate what they had seen to no one, except when the Son of man shall have risen from the dead. [10] And they kept the saying, questioning among themselves, what is the rising from the dead.

[11] And they asked him, saying: Why say the scribes that Elijah must first come? [12] And he said to them: Elijah indeed comes first, and restores all things. And how is it written of the Son of man? That he must suffer many things, and be set at naught. [13] But I say to you, that Elijah also has come, and they did to him whatever they would, as it is written of him.

[14] And coming to his disciples he saw a great multitude about them, and scribes questioning with them. [15] And straightway all the multitude seeing him were greatly amazed, and running to him saluted him. [16] And he asked them: What question ye with them? [17] And one of the multitude answered him: Teacher, I brought to thee my son, having a dumb spirit. [18] And wherever it lays hold of him, it tears him, and he foams, and gnashes his teeth, and he pines away. And I spoke to thy disciples, that they should cast it out; and they could not. [19] And he answering, says to them: O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to me. [20] And they brought him to him. And seeing him, straightway the spirit rent him; and he fell on the ground, and wallowed foaming. [21] And he asked his father: How long is it, since this came upon him? And he said: From a child. [22] And ofttimes it cast him both into the fire, and into the water, to destroy him. But if thou art able to do

anything, have compassion on us, and help us. [23] Jesus said to him: If thou art able! All things are possible to the believing. [24] And straightway the father of the child cried out, and said: I believe; help thou my unbelief. [25] And Jesus, seeing that a multitude came running together, rebuked the unclean spirit, saying to him: Dumb and deaf spirit, I charge thee, come out of him, and enter into him no more. [26] And crying out, and rending him sorely, it came out of him. And he became as one dead; so that many said: He is dead. [27] But Jesus taking him by the hand, raised him, and he stood up.

[28] And when he had come into the house, his disciples asked him privately: Why could not we cast it out? [29] And he said to them: This kind can go out by nothing, except by prayer and fasting.

[30] And going forth from thence, they passed through Galilee; and he would not that any one should know it. [31] For he taught his disciples, and said to them: The Son of man is delivered up into the hands of men, and they will kill him; and when he is killed, after three days he will rise again. [32] But they understood not the saying, and were afraid to ask him.

[33] And they came to Capernaum. And having come into the house he inquired of them: Of what were ye reasoning among yourselves by the way? [34] But they were silent; for by the way they had disputed with one another, who was greatest. [35] And sitting down, he called the twelve, and says to them: If any one desires to be first, he shall be last of all, and servant of all. [36] And taking a child, he placed it in the midst of them; and folding it in his arms, he said to them: [37] Whoever shall receive one of such children in my name, receives me; and whoever shall receive me, receives not me, but him who sent me.

[38] And John answered him, saying: Teacher, we saw one casting out demons in thy name, who follows not us; and we forbade him, because he follows not us. [39] But Jesus said: Forbid him not; for there is no one who shall do a miracle in

my name, and can lightly speak evil of me. [40] For he that is not against us is for us. [41] For whoever shall give you a cup of water to drink in that name, that ye are Christ's, verily I say to you, he shall not lose his reward. [42] And whoever shall cause one of these little ones that believe on me to offend, it is better for him that an upper millstone were hanged about his neck, and he were cast into the sea. [43] And if thy hand cause thee to offend, cut it off. It is better for thee to enter into life maimed, than having the two hands to go into hell, into the fire that is unquenchable; [44] where their worm dies not, and the fire is not quenched. [45] And if thy foot cause thee to offend, cut it off. It is better for thee to enter into life lame, than having the two feet to be cast into hell, into the fire that is unquenchable; [46] where their worm dies not, and the fire is not quenched. [47] And if thine eye cause thee to offend, pluck it out. It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire; [48] where their worm dies not, and the fire is not quenched. [49] For every one shall be salted with fire, and every sacrifice shall be salted with salt. [50] Salt is good; but if the salt become saltless, wherewith will ye season it? Have salt in yourselves, and be at peace with one another.

X. And rising up he goes thence into the borders of Judæa, and the further side of the Jordan. And again the multitudes come together to him; and as he was wont, he again taught them.

[2] And the Pharisees came to him, and asked him, if it is lawful for a man to put away a wife, tempting him. [3] And he answering said to them: What did Moses command you? [4] And they said: Moses permitted to write a bill of divorcement, and to put her away. [5] And Jesus answering said to them: For your hardness of heart he wrote you this command. [6] But from the beginning of the creation, God made them male and female. [7] For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall be

one flesh. [8] So that they are no longer two, but one flesh. [9] What therefore God joined together, let not man put asunder.

[10] And in the house his disciples asked him again concerning this. [11] And he says to them: Whoever shall put away his wife, and marry another, commits adultery against her. [12] And if a woman shall put away her husband, and be married to another, she commits adultery.

[13] And they brought little children to him, that he might touch them; and the disciples rebuked those who brought them. [14] But Jesus seeing it, was much displeased, and said to them: Suffer the little children to come to me; forbid them not, for to such belongs the kingdom of God. [15] Verily I say to you, whoever shall not receive the kingdom of God as a little child, shall not enter therein. [16] And he folded them in his arms, put his hands on them, and blessed them.

[17] And as he was going forth into the way, there came one running, and kneeling to him, and asked him: Good Teacher, what shall I do that I may inherit eternal life? [18] And Jesus said to him: Why callest thou me good? There is none good but one, God. [19] Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. [20] And he answering said to him: Teacher, all these I kept from my youth. [21] And Jesus beholding him loved him, and said to him: One thing thou lackest; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. [22] And he became sad at that saying, and went away sorrowful; for he had great possessions.

[23] And looking around, Jesus says to his disciples: How hardly shall they that have riches enter into the kingdom of God! [24] And the disciples were astonished at his words. But Jesus answering again says to them: Children, how hard it is for those who trust in riches to enter into the kingdom of God! [25] It is easier for a camel to go through the eye of a

needle, than for a rich man to enter into the kingdom of God. [26] And they were exceedingly amazed, saying among themselves: Who then can be saved? [27] And Jesus, looking on them, says: With men it is impossible, but not with God; for with God all things are possible.

[28] Peter began to say to him: Lo, we forsook all, and followed thee. [29] And Jesus answering said: Verily I say to you, there is no one who forsook house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of me and of the glad tidings, [30] but he shall receive a hundredfold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life. [31] But many first will be last, and the last first.

[32] And they were in the way going up to Jerusalem. And Jesus was going before them; and they were amazed, and as they followed they were afraid. And again he took with him the twelve, and began to say to them what things should happen to him: [33] Behold, we are going up to Jerusalem; and the Son of man will be delivered up to the chief priests, and to the scribes; and they will condemn him to death and will deliver him up to the Gentiles; [34] and they will mock him, and scourge him, and spit upon him, and will kill him; and after three days he will rise again.

[35] And James and John, the sons of Zebedee, come to him saying: Teacher, we desire that thou shouldst do for us whatever we shall ask. [36] And he said to them: What do ye desire that I should do for you? [37] They said to him: Grant to us that we may sit, one on thy right hand, and the other on the left, in thy glory. [38] And Jesus said to them: Ye know not what ye ask. Are ye able to drink the cup that I drink, or to endure the immersion which I endure? [39] And they said to him: We are able. And Jesus said to them: Ye shall indeed drink the cup that I drink, and endure the immersion which I endure. [40] But to sit on my right hand, or on the left, is not mine to give, but is for them for whom it has been prepared.

[41] And the ten, hearing it, began to be much displeased with

James and John. [42] And Jesus, calling them to him, says to them: Ye know that they who are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them. [43] But it is not so among you. But whoever would become great among you, shall be your minister; [44] and whoever would become chiefest of you, shall be servant of all. [45] For even the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many.

[46] And they come to Jericho. And as he was going forth from Jericho with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way-side. [47] And hearing that it is Jesus the Nazarene, he began to cry out, and say: Son of David, Jesus, have mercy on me. [48] And many rebuked him, that he should hold his peace. But he cried all the more: Son of David, have mercy on me. [49] And Jesus stood still, and said: Call him. And they call the blind man, saying to him: Be of good cheer; rise, he calls thee. [50] And he, casting away his garment, leaped up, and came to Jesus. [51] And Jesus answering said to him: What wilt thou that I should do to thee? The blind man said to him: Lord, that I may receive sight. [52] And Jesus said to him: Go thy way; thy faith has made thee whole. And immediately he received sight, and followed him in the way.

XI. And when they come near to Jerusalem, to Bethphage and Bethany at the mount of the Olives, he sends forth [2] two of his disciples, and says to them: Go into the village over against you; and immediately, on entering into it, ye will find a colt tied, whereon no man has sat; loose and bring him. [3] And if any one say to you: Why do ye this? say: The Lord has need of him; and straightway he will send him hither. [4] And they departed, and found a colt tied by the door without, on the street; and they loose him. [5] And some of those standing there, said to them: What do ye, loosing the

V. 42. *Or*, they who claim to rule

colt? [6] And they said to them as Jesus commanded; and they let them go. [7] And they bring the colt to Jesus, and cast their garments on him; and he sat upon him. [8] And many spread their garments in the way, and others branches, cutting them from the fields. [9] And they that went before, and they that followed, cried: Hosanna! blessed is he that comes in the name of the Lord; [10] blessed is the coming kingdom of our father David; Hosanna in the highest! [11] And he entered into Jerusalem, and into the temple; and having looked around on all things, the evening being now come, he went out to Bethany with the twelve.

[12] And on the morrow, when they had come out from Bethany, he was hungry. [13] And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon. And coming to it, he found nothing but leaves; for it was not the season of figs. [14] And answering he said to it: Let no one eat fruit from thee, henceforth forever. And his disciples heard it.

[15] And they come into Jerusalem. And entering into the temple, he began to cast out those who sold and bought in the temple, and overturned the tables of the money changers, and the seats of those who sold doves; [16] and suffered not that any one should carry a vessel through the temple. [17] And he taught, saying to them: Is it not written: My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers. [18] And the chief priests and the scribes heard it. And they sought how they might destroy him; for they feared him, for all the multitude was astonished at his teaching. [19] And when it became late, he went forth out of the city.

[20] And passing by in the morning, they saw the fig-tree dried up from the roots. [21] And Peter, calling to remembrance, says to him: Master, behold, the fig-tree which thou didst curse is withered away. [22] And Jesus answering says to them: Have

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V. 8. *In the oldest copies:* and others branches, cutting them from the fields.

faith in God. [23] Verily I say to you, that whoever shall say to this mountain: Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he says comes to pass, he shall have it. [24] Therefore I say to you: All things whatever ye ask, when ye pray, believe that ye received, and ye shall have them.

[25] And when ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses. [26] But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

[27] And they come again into Jerusalem. And as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders. [28] And they said to him: By what authority doest thou these things? And who gave thee this authority, to do these things? [29] And Jesus answering said to them: I also will ask you one thing; and answer me, and I will tell you by what authority I do these things. [30] John's immersion, was it from heaven, or from men? Answer me. [31] And they reasoned among themselves, saying: [32] If we say, from heaven; he will say, why then did ye not believe him? But shall we say from men? They feared the people; for all held that John was verily a prophet. [33] And answering they say to Jesus: We do not know. And Jesus says to them: Neither do I say to you, by what authority I do these things.

XII. And he began to speak to them in parables. A man planted a vineyard, and set a hedge about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went abroad. [2] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. [3] And they took him and beat him, and sent him away empty. [4] And again he sent to them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully treated. [5] And he sent another; and him they killed, and many others; beating

V. 26 *is omitted in some ancient copies.*

some, and killing some. [6] Having yet therefore one beloved son, he sent him also to them last, saying: They will reverence my son. [7] But those husbandmen said among themselves: This is the heir; come, let us kill him, and the inheritance will be ours. [8] And they took, and killed him, and cast him out of the vineyard. [9] What therefore will the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. [10] And have ye not read this scripture:

The stone which the builders disallowed,
The same is become the head of the corner;

[11] This is from the Lord, and is wonderful in our eyes.

[12] And they sought to lay hold of him, but feared the people; for they knew that he spoke the parable against them; and they left him, and went away.

[13] And they send to him some of the Pharisees and of the Herodians, to entrap him with a word. [14] And they come and say to him: Teacher, we know that thou art true, and carest for no one; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar, or not? [15] Shall we give, or shall we not give? But he, knowing their hypocrisy, said to them: Why tempt ye me? Bring me a denáry, that I may see it. [16] And they brought it. And he says to them: Whose is this image, and the inscription? And they said to him: Cæsar's. [17] And Jesus answering said to them: Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marveled at him.

[18] And there come to him Sadducees, who say there is no resurrection. And they asked him, saying: [19] Teacher, Moses wrote to us, that if one's brother die, and leave a wife behind, and leave no children, his brother should take the wife, and raise up seed to his brother. [20] There were seven brothers; and the first took a wife, and dying left no seed. [21] And the second took her, and died, and he also left no seed; and the third likewise. [22] And the seven took her, and left no seed.

V. 15. Denáry, *a Roman coin.*

Last of all the woman died also. [23] In the resurrection therefore, when they shall rise again, of which of them shall she be wife? For the seven had her for a wife. [24] Jesus answering said to them: Do ye not therefore err, because ye know not the Scriptures, nor the power of God? [25] For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels who are in heaven. [26] And concerning the dead, that they rise, have ye not read in the book of Moses, at The Bush, how God spoke to him, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? [27] He is not God of the dead, but of the living. Ye greatly err.

[28] And one of the scribes came to him, and having heard them reasoning together, and perceiving that he answered them well, asked him: Which commandment is first of all? [29] And Jesus answered him: First is, Hear, O Israel; the Lord is our God, the Lord is one; [30] and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. [31] Second is this: Thou shalt love thy neighbor as thyself. There is no other commandment greater than these. [32] And the scribe said to him: Well, Teacher; thou saidst truly that he is one, and there is no other beside him; [33] and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all the whole-burnt-offerings and sacrifices. [34] And Jesus, seeing that he answered intelligently, said to him: Thou art not far from the kingdom of God. And no one dared any longer to question him.

[35] And Jesus answering said, while teaching in the temple: How say the scribes that the Christ is son of David? [36] For David himself said, in the Holy Spirit:

The Lord said to my Lord,
Sit on my right hand,
Till I put thy enemies under thy feet.

37 David himself calls him Lord; and whence is he his son?
And the great multitude heard him gladly.

38 And he said to them in his teaching: Beware of the
scribes, who love to go about in long robes, and love greetings
in the markets, 39 and the first seats in the synagogues, and the
first places at the feasts; 40 who devour widows' houses, and
for a pretense make long prayers; these shall receive greater
condemnation.

41 And sitting over against the treasury, he beheld how the
people cast money into the treasury; and many that were rich
cast in much. 42 And one poor widow came, and cast in two
mites, which are a farthing. 43 And calling to him his disci-
ples, he said to them: Verily I say to you, that this poor
widow cast in more than all who are casting into the treasury.
44 For all cast in out of their abundance; but she, out of her
want, cast in all that she had, her whole living.

XIII. And as he went out of the temple, one of his disci-
ples says to him: Teacher, see what manner of stones,
and what manner of buildings! 2 And Jesus said to him:
Seest thou these great buildings? There shall not be left one
stone upon another, that shall not be thrown down.

3 And as he was sitting on the mount of the Olives, over
against the temple, Peter and James and John and Andrew
asked him privately: 4 Tell us, when will these things be?
And what is the sign when all these things are about to be
accomplished.

5 And Jesus began to say to them: Take heed lest any one
lead you astray. 6 For many will come in my name, saying:
I am he; and will lead many astray. 7 And when ye shall hear
of wars and rumors of wars, be not troubled, for it must come
to pass; but not yet is the end. 8 For nation will rise against
nation, and kingdom against kingdom; and there will be earth-
quakes in divers places, and there will be famines and commo-
tions; these are the beginning of sorrows.

9 But do ye take heed to yourselves; for they will deliver
you up to councils, and in the synagogues ye will be beaten;

and ye will be brought before governors and kings for my sake for a testimony to them. [10] And the good news must first be preached among all the nations.

[11] But when they lead you away to deliver you up, take not thought beforehand what ye shall speak nor premeditate; but whatever shall be given you in that hour, that speak; for it is not ye that speak, but the Holy Spirit. [12] And the brother will deliver up the brother to death, and the father the child; and children will rise up against parents, and will put them to death. [13] And ye will be hated by all for my name's sake; but he that has endured unto the end, the same shall be saved.

[14] But when ye see the abomination of desolation standing where it ought not, (let him that reads, mark!) then let those in Judæa flee to the mountains. [15] And he that is upon the house, let him not go down into the house, nor enter in to take anything out of his house. [16] And he that is in the field, let him not turn back to take his garment.

[17] But woe to those who are with child, and to those who give suck in those days! [18] And pray that it be not in the winter. [19] For in those days will be affliction, such as has not been from the beginning of the creation which God created until now, neither shall be. [20] And if the Lord had not shortened those days, no flesh would have been saved; but for the sake of the chosen, whom he chose, he shortened the days.

[21] And then if any one say to you: Lo, here is the Christ, or Lo, there, believe not. [22] For false Christs and false prophets will arise, and will show signs and wonders, so as to lead, if possible, even the chosen astray. [23] But do ye take heed; I have foretold you all.

[24] But in those days, after that affliction, the sun shall be darkened, and the moon shall not give her light; [25] and the stars shall fall from heaven, and the powers that are in heaven shall be shaken. [26] And then shall they see the Son of man coming in clouds, with great power and glory. [27] And then will he send forth the angels, and gather together his chosen from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 And learn the parable from the fig-tree. When its branch
is already become tender, and puts forth leaves, ye know that
summer is near. 29 So also ye, when ye see these things come
to pass, know that it is near, at the doors. 30 Verily I say to
you, that this generation shall not pass, till all these things are
done. 31 Heaven and earth shall pass away; but my words
shall not pass away.

32 But of that day or hour no one knows, not even the
angels in heaven, nor the Son, but the Father. 33 Take heed,
watch; for ye know not when the time is. 34 As a man who
is abroad, having left his house, and given authority to his
servants, to each one his work, also commanded the porter
that he should watch; 35 watch therefore, for ye know not
when the master of the house comes, at evening, or at mid-
night, or at the cock-crowing, or in the morning; 36 lest coming
suddenly he find you sleeping. 37 And what I say to you, I
say to all, Watch.

XIV. Two days after, was the passover, and the feast of
unleavened bread; and the chief priests and the
scribes sought how they might take him by craft, and put him
to death. 2 For they said: Not at the feast, lest there shall be
a tumult of the people.

3 And he being in Bethany, in the house of Simon the leper,
as he was reclining at table, there came a woman having an
alabaster box of ointment of pure spikenard, very precious;
and she broke the box, and poured it on his head. 4 And
there were some that were much displeased among themselves,
and said: Why was this waste of the ointment made? 5 For
this ointment could have been sold for more than three hun-
dred denáries, and given to the poor. And they murmured at
her. 6 And Jesus said: Let her alone; why do ye trouble
her? She wrought a good work on me. 7 For the poor ye
have always with you, and when ye will ye can do good to
them; but me ye have not always. 8 She did what she could;
she beforehand anointed my body for the preparation for bu-
rial. 9 Verily I say to you, wherever the good news shall be

preached in the whole world, this also that she did shall be told for a memorial of her.

[10] And Judas Iscariot, one of the twelve, went to the chief priests, to deliver him up to them. [11] And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him up.

[12] And on the first day of the feast of unleavened bread, when they killed the passover, his disciples say to him: Where wilt thou that we go and prepare, that thou mayest eat the passover? [13] And he sends forth two of his disciples, and says to them: Go into the city, and there will meet you a man bearing a pitcher of water; follow him. [14] And where he shall go in, say to the master of the house: The Teacher says, Where is the guest-chamber, in which I may eat the passover with my disciples? [15] And he will show you a large upper room furnished, ready; there prepare for us. [16] And his disciples went forth, and came into the city, and found as he said to them; and they made ready the passover.

[17] And at evening he comes with the twelve. [18] And as they were reclining at table, and eating, Jesus said: Verily I say to you, that one of you will betray me, one that eats with me! [19] And they began to be sorrowful, and to say to him one by one: Is it I? And another said: Is it I? [20] And he answering said to them: It is one of the twelve, one that dips with me into the dish. [21] The Son of man indeed goes, as it is written of him; but woe to that man through whom the Son of man is betrayed! It were good for him if that man had not been born.

[22] And as they were eating, Jesus, taking a loaf, blessed, and broke, and gave it to them, and said: Take it; this is my body. [23] And taking the cup, he gave thanks, and gave it to them; and they all drank of it. [24] And he said to them: This is my blood of the covenant, which is shed for many. [25] Verily I say to you, I will drink no more of the fruit of the vine, until that day when I drink it new in the kingdom of God.

[26] And having sung, they went out into the mount of the

Olives. [27] And Jesus says to them: All ye will be offended; because it is written: I will smite the shepherd, and the sheep shall be scattered. [28] But after I am risen, I will go before you into Galilee.

[29] And Peter said to him: Though all shall be offended, yet will not I. [30] And Jesus says to him: Verily I say to thee, that thou this day, in this night, before a cock crows twice, wilt thrice deny me. [31] But he said the more vehemently: If I should die with thee, I will not deny thee. Likewise also said they all.

[32] And they come to a place which was named Gethsemane. And he says to his disciples: Sit ye here, while I shall pray. [33] And he takes with him Peter and James and John, and began to be sore amazed, and to be troubled. [34] And he says to them: My soul is exceedingly sorrowful, unto death; tarry here, and watch. [35] And going forward a little, he fell on the ground, and prayed that, if it were possible, the hour might pass from him. [36] And he said: Abba, Father, all things are possible to thee; take away this cup from me; but not what I will, but what thou wilt.

[37] And he comes, and finds them sleeping. And he says to Peter: Simon, sleepest thou? Couldest thou not watch one hour? [38] Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

[39] And again he went away and prayed, saying the same words. [40] And returning, he found them again sleeping, for their eyes were heavy; and they knew not what to answer him.

[41] And he comes the third time, and says to them: Do ye sleep the remaining time, and take your rest? It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. [42] Rise, let us go; behold, he that betrays me is at hand.

[43] And immediately, while he was yet speaking, comes Judas, one of the twelve, and with him a multitude with swords and

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V. 41. *Or*, Sleep on now, and take your rest!

staves, from the chief priests and the scribes and the elders.
44 And his betrayer had given them a signal, saying: Whom I
shall kiss, that is he; lay hold of him, and lead him away se-
curely. 45 And coming, he goes straightway to him, and says:
Master, Master; and kissed him.

46 And they laid their hands on him, and held him fast.
47 And one of those standing by drew his sword, and smote the
servant of the high priest, and took off his ear. 48 And Jesus
answering said to them: Came ye out, as against a robber,
with swords and staves to take me? 49 I was daily with you in
the temple teaching, and ye did not lay hold of me; but that
the Scriptures might be fulfilled! 50 And all forsook him, and
fled.

51 And there followed him a certain young man, having a
linen cloth cast about his naked body; and the young men lay
hold of him. 52 And leaving behind the linen cloth, he fled
from them naked.

53 And they led Jesus away to the high priest; and with him
assembled all the chief priests and the elders and the scribes.
54 And Peter followed him afar off, even into the court of the
high priest, and was sitting with the officers, and warming
himself at the fire.

55 And the chief priests and all the council sought for testi-
mony against Jesus, in order to put him to death; and they
found none. 56 For many bore false witness against him; but
their testimonies agreed not together. 57 And certain ones rose
up, and bore false witness against him, saying: 58 We heard
him say, I will destroy this temple that is made with hands,
and in three days I will build another made without hands.
59 And not even so did their testimony agree.

60 And the high priest stood up in the midst, and asked
Jesus, saying: Answerest thou nothing? What do these wit-
ness against thee? 61 But he was silent, and answered nothing.
Again the high priest asked him, and said to him: Art thou
the Christ, the Son of the Blessed? 62 And Jesus said: I am;
and ye shall see the Son of man sitting on the right hand of
power, and coming with the clouds of heaven. 63 And the high

priest, rending his clothes, says: What further need have we of witnesses? [64] Ye heard the blasphemy. What think ye? And they all condemned him to be guilty of death.

[65] And some began to spit on him, and to cover his face and buffet him, and say to him: Prophesy. And the officers, with blows, took him in charge.

[66] And Peter being below in the court, there comes one of the maid-servants of the high priest; [67] and seeing Peter warming himself, she looked upon him, and said: Thou also wast with Jesus the Nazarene. [68] But he denied, saying: I do not know, nor do I understand what thou sayest. And he went out into the fore-court; and a cock crowed.

[69] And the maid-servant, seeing him, began again to say to those standing by: This is one of them. [70] And he again denied it.

And a little after, they that stood by said again to Peter: Surely thou art one of them; for thou art a Galilæan. [71] But he began to invoke curses, and to swear: I do not know this man of whom ye speak. [72] And a cock crowed a second time. And Peter remembered the word, how Jesus said to him: Before a cock crows twice, thou wilt thrice deny me. And as he thought thereon, he wept.

XV. And straightway, in the morning, the chief priests with the elders and scribes and the whole council, having held a consultation, bound Jesus and carried him away, and delivered him up to Pilate. [2] And Pilate asked him: Art thou the King of the Jews? And he answering said to him: Thou sayest it. [3] And the chief priests accused him of many things.

[4] And Pilate asked him again, saying: Answerest thou nothing? Behold what things they testify against thee. [5] But Jesus no longer made any answer; so that Pilate marveled.

[6] And at the feast he released to them one prisoner, whomsoever they asked. [7] And there was the one called Barabbas, bound with his companions in sedition, who in the sedition had committed murder. [8] And coming up, the multitude began to

make request, according as he had always done for them.
[9] And Pilate answered them, saying: Will ye that I release to you the King of the Jews? [10] For he knew that through envy the chief priests had delivered him up. [11] But the chief priests stirred up the multitude, that he should rather release to them Barabbas. [12] And Pilate answering, said again to them: What will ye then that I shall do to him whom ye call the King of the Jews? [13] And they cried again: Crucify him. [14] And Pilate said to them: What evil then has he done? And they cried the more exceedingly: Crucify him.

[15] And Pilate, wishing to satisfy the multitude, released to them Barabbas; and he delivered up Jesus, after scourging him, to be crucified. [16] And the soldiers led him away into the court, which is Prætorium; and they call together the whole band. [17] And they clothe him with purple, and having platted a crown of thorns, they put it on him. [18] And they began to salute him: Hail, King of the Jews! [19] And they smote him on the head with a reed, and spit upon him, and kneeling down, did homage to him. [20] And when they had mocked him, they took off the purple from him, and put on him his own garments.

And they lead him out to crucify him. [21] And they compel one Simon, a Cyrenian, who was passing by, coming from the country, the father of Alexander and Rufus, to bear his cross. [22] And they bring him to the place Golgotha, which is interpreted, Place of a skull. [23] And they gave him wine mingled with myrrh; but he took it not. [24] And having crucified him, they divide his garments, casting lots upon them, what any one should take. [25] And it was the third hour; and they crucified him. [26] And the inscription of the accusation against him was written over: THE KING OF THE JEWS.

[27] And with him they crucify two robbers; one on his right hand, and one on his left. [28] And the scripture was fulfilled, which says: And he was reckoned with transgressors. [29] And they that passed by railed at him, wagging their heads, and saying: Aha, thou that destroyest the temple, and buildest it in three days; [30] save thyself, and come down

from the cross. [31] Likewise also the chief priests, mocking one with another, together with the scribes, said: Others he saved, himself he can not save. [32] Let the Christ, the King of Israel, come down now from the cross, that we may see and believe. And they that were crucified with him reproached him.

[33] And when the sixth hour was come, there was darkness over the whole land until the ninth hour. [34] And at the ninth hour Jesus cried with a loud voice, saying: Eloi, Eloi, lama sabachthani? Which is interpreted: My God, my God, why didst thou forsake me? [35] And some of those standing by, hearing it, said: Behold, he calls Elijah. [36] And one ran and filled a sponge with vinegar, and put it on a reed, and gave him to drink, saying: Let alone; let us see whether Elijah comes to take him down. [37] And Jesus, uttering a loud cry, expired. [38] And the vail of the temple was rent in twain, from the top to the bottom. [39] And the centurion who was standing near, over against him, seeing that he so cried out and expired, said: Truly this man was the Son of God.

[40] And there were also women looking on afar off; among whom was also Mary the Magdalene, and Mary the mother of James the younger and of Joses, and Salome; [41] who also, when he was in Galilee, followed him, and ministered to him; and many other women who came up with him to Jerusalem.

[42] And evening having now come, since it was the preparation (which is the day before the sabbath), [43] Joseph from Arimathæa, an honorable counselor, who also was himself waiting for the kingdom of God, came and went in boldly to Pilate, and asked for the body of Jesus. [44] And Pilate marveled, if he were already dead; and calling to him the centurion, he asked him if he had been long dead. [45] And having learned it from the centurion, he gave the dead body to Joseph. [46] And having bought fine linen, and taken him down, he wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre. [47] And Mary the Magdalene, and Mary the mother of Joses, beheld where he was laid.

V. 42. *Gr.* which is the ante-sabbath

XVI. And the sabbath being past, Mary the Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

[2] And very early, on the first day of the week, they come to the sepulchre, when the sun was risen. [3] And they said to one another: Who will roll away the stone for us, out of the door of the sepulchre? [4] And looking up, they see that the stone has been rolled away. For it was very great. [5] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a white robe; and they were affrighted. [6] And he says to them: Be not affrighted. Ye are seeking Jesus the Nazarene, who was crucified. He is risen; he is not here. Behold the place where they laid him. [7] But go, say to his disciples, and to Peter, that he goes before you into Galilee. There shall ye see him, as he said to you. [8] And they went out, and fled from the sepulchre; for trembling and astonishment seized them. And they said nothing to any one; for they were afraid.

[9] And having risen early, on the first day of the week, he appeared first to Mary the Magdalene, from whom he had cast out seven demons. [10] She went and reported it to those who had been with him, as they mourned and wept. [11] And they, hearing that he is alive, and was seen by her, believed not.

[12] After that he appeared in another form to two of them, as they walked, going into the country. [13] They also went and reported it to the rest; nor did they believe them.

[14] Afterward he appeared to the eleven themselves as they reclined at table, and upbraided their unbelief and hardness of heart, because they believed not those who saw him after he was risen. [15] And he said to them: Go into all the world, and preach the good news to every creature. [16] He that believes and is immersed shall be saved; but he that believes not shall be condemned. [17] And these signs shall accompany those who have believed; in my name they shall cast out demons; they shall speak with new tongues; [18] they shall take up serpents;

and if they drink any deadly thing, it shall not hurt them;
they shall lay hands on the sick, and they shall recover.
[19] The Lord therefore, after he had spoken to them, was
taken up into heaven, and sat down on the right hand of God;
[20] and they went forth, and preached everywhere, the Lord
working with them, and confirming the word by the signs that
followed.

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